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P A T H W A Y S
TO THE ABUNDANT LIFE

❖ **PATHWAYS** ❖
TO THE ABUNDANT LIFE

BY
JAMES MARVIN CULBRETH
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 PREFACE

THE MESSAGES contained in this book are the result of close association with college students and faculty members through a period of years of adventurous service. They very imperfectly register the influence upon the author's life and thought of the thousands of youth and the hundreds of their counselors with whom he has been so highly privileged to share in the pursuit of worthy goals. His indebtedness to them is far in excess of the payment he offers in this brief volume. He asks their indulgence for any failures they may discover in his effort to interpret their hungers and reveal the pathways which lead to the abundant life.

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J. M. C.

INTRODUCTION

THIS VOLUME has a special application to students and young people, but not in a way that detracts from its general value and interest. It is an unusually excellent volume, which will be very helpful to preachers and laymen. The author does not deal in stock illustrations, but the illustrations are fresh and forceful, out of his own experience and observation.

It is sanely progressive and fully abreast with the problems and difficulties of our own day. Christianity is practically applied. The volume deals with live issues, helping youth not only to solve some vital problems of life, but helping parents to solve the youth problem itself. The few quotations are most aptly chosen.

The unique value of Dr. Culbreth's contribution is that while the book is vitally spiritual it is entirely free from an isolated and idle sort of mysticism. It is devotional yet practical; it stirs the emotions but directs the feelings into the channels of an unselfish ministry. The author truly blends the personal and social aspects of religion. He recognizes that the Abundant Life can be experienced only through a spiritual fellowship with God and the perfecting of Christian relationships with our fellow-men. This volume has a most pressing and pertinent message for our day, with its depression and doubt and intellectual confusion and crisscross currents of thought and moral lapse.

WILLIAM P. KING.

CONTENTS

I

THE ABUNDANT LIFE

13

II

SOURCES OF THE ABUNDANT LIFE

Religion, 23—Relation to God, 32—The Master Life, 40—Prayer, 47—The Bible, 54.

III

AIDS OF THE ABUNDANT LIFE

The Message, 63—Readjustment, 69—Forgiveness, 75—National Education, 82—Christian Education, 90—Reducing, 101—The Church, 108—Providence, 117.

IV

EXPRESSIONS OF THE ABUNDANT LIFE

Through Parenthood, 127—Through Our Mothers, 134—Through Youth, 142—Love of Humanity, 150—Brotherhood, 158—Business Relations, 164—Social Justice, 170—Economic Justice, 178—Effective Citizenship, 185—Self-Expression, 194—Vision, 202—Outreaching Love, 209—The Cross, 216.



THE ABUNDANT LIFE



THE ABUNDANT LIFE

"I have come that they may have life and have it to the full."

JOHN 10: 10.

THE FIGURE OF THE PSALMIST rises up before us—a tree planted by the rivers of water, burgeoning with fruit, evergreen!

Or we may think of a child at play—strong of limb, supple of muscle, agile of movement, ruddy of countenance, tireless and happy, eager to enter every form of sport.

The things that are true of the tree and of the child at their best are true of all life at its best. Spontaneity, adaptation, appreciation, co-ordination, continuity—these are achieved by the tree and by the child by obedience to the same fundamental laws.

I mean by spontaneity the quick, unstudied, effortless response which is given to the urge of life's mysterious forces. A well of water springing up, a blade of grass pushing through the soil, a man in action from the "sheer joy of living." Unforced, unbribed, untamed, if you

THE ABUNDANT LIFE

please—a yielding to the call of life with promptness, joy, and vigor in a way to accomplish grand results. Spontaneity in the young survives in the mature as that “touch of madness” without which deeds of daring are never attempted and perilous tasks are never completed. It is the zeal which makes knowledge flame as a consuming fire in the midst of the world’s misfortunes. It is the spirit that will be satisfied with nothing less than a cross upon which to expiate the sins from which it would save mankind.

I mean by adaptation that power of a living thing to establish correspondence with its total environment so perfectly as to make that environment serve its highest ends. Fundamental to adaptation is hunger. Life makes demands upon sources of sustenance, some of which are unknown to the ordinary mind. Many of those which are easily recognized are nevertheless often neglected. Abundant life is the result of enormous cravings that will not be denied. A vast emptiness causes a living thing to reach out in every direction for something to satisfy the aching void. By what it feeds on life will grow and take on a quality all its own.

The power of a living thing to assimilate what it feeds on depends upon keeping a wise balance between activity and repose, between work and rest. Inaction produces sluggish blood, discolored vision, paralysis of will. But feverish action is destructive of quality and makes against endurance. Repose represents recuperative possibilities of immense significance. It is a period of replenishment, of re-examination, of quickened resolution. Life returns from relaxation to engage at higher tension with the exacting tasks of the day. Action becomes freer, less wearying, fruitful of richer rewards.

THE ABUNDANT LIFE

Dear Lord and Father of Mankind,
Forgive our feverish ways;
Reclothe us in our rightful mind;
In the purer lives thy service find,
In deeper reverence, praise.

Appreciation is, for living things, the secret of contentment. It is the attitude that banishes care and anxiety and futile apprehensions. Desire nourished by caprice and cupidity is destroyed and life exults in the wealth of its possessions at a given moment. The gift in hand is so marvelous, so potential, so satisfying that it does not occur to life to be "anxious for the morrow." Will a bird cry in terror of hunger while it holds a worm in its beak?

The effort at co-ordination represents the greatest struggle of life. Even the tree is not quite unrelated to other trees in the forest. Blight passes from one to another with amazing rapidity. On the other hand, the strength of one becomes the protection of many. With the child the co-ordination of muscle and bone and nerve is an affair of large and painful experimentation. To make adjustments with playmates and comrades requires much greater determination and a finer degree of skill. Here the man encounters the supreme test of his career. How will he relate himself to his changing environment, to the people he meets, to the human beings with whom he becomes associated, to that unknown, uncharted portion of reality which science and religion invite him to explore?

A wealthy young matron put on her most expensive dress and costliest jewels and walked out into the ocean until the crashing waves overwhelmed her. She had found life in terms of luxury and pleasure bitter with disappointment and defeat.

THE ABUNDANT LIFE

A brilliant law student, only a few weeks distant from graduation, closed his book at two o'clock in the morning, walked out on the porch of his fraternity house, and put a bullet through his brain. To him, life in terms of wealth and a career was not worth the struggle.

An aged spinster, dying, bequeathed a fortune to charity and education. But living, she kept herself in seclusion behind a high stone wall and played among her flowers—with a lap dog. Small wonder that her will has been contested. For her, life in terms of an estate of fabulous value meant only a walled-in garden and a lap dog.

If there are those who miss the meaning of life when it is at the full in respect of material treasure, it is not strange that there are many who do not understand the meaning of life when material values are at the lowest ebb. But this is just the lesson we need to learn, "A man's life consisteth not in the abundance of the things that he possesseth."

The abundant life is not only independent of material possessions, but is actually conditioned on renunciation of earthly treasures. Its values are in the realm of spirit, and are to be sought "in spirit and in truth." In January, I saw a field as white as snow with unpicked cotton. The value of the staple was not sufficient to pay for the harvesting. In a village hard by I saw the home of a benevolent order with this inscription across the front: "Charity, justice, brotherly love, and fidelity." These represent the spiritual values which constitute the wealth of the abundant life. It is to the cultivation of spiritual values and the integration of these in the creation of a new order of society that we are summoned today. How are we to proceed?

By seeking to become aware of God and to enter into creative fellowship with him.

THE ABUNDANT LIFE

By seeking to become skilled in prayer, which is the field of experiment and testing for the abundant life.

And by seeking to establish right relations with our fellow-man, a struggle which lies within the unexplored province of love.

Worship, prayer, and love are the focal points of the effort which life puts forth to co-ordinate its values.

In worship life seeks a corporate approach to God. Extreme forms of liturgical worship emphasize the actual presence of God, symbolized by the altar with its perpetual light; the expectancy of a response, or revelation, symbolized by the celebration of a sacrament; and regular recurrence to the passion of sacrifice symbolized in the elevation of the Host. These elements of the actual Presence, expectancy on the part of the worshiper, and recommitment to the spirit of sacrifice must become vital in all worship, whatever symbolism may be chosen to express them. If worship is to serve the abundant life, it must itself abound in riches of spiritual value.

Prayer is the laboratory of the awakened and aspiring soul. "When thou prayest, enter into thy closet, and when thou hast shut the door, pray." The language suggests the picture of an Edison, cut off from his fellows, surrounded by the tools with which he worked to pry open a door into the unexplored regions of life. The test tube, the flame, the delicately balanced scales, the litter of raw material, the tomes of records of daring excursions by others into the area of mystery, the brooding spirit of truth with its urge to superhuman endeavor—these are the furnishings of the closet, these are the equipment of the spiritual laboratory in which praying is to be done. Prayer is a solitary expedition into the unknown. It is exacting,

THE ABUNDANT LIFE

like a Lindbergh flight across the Atlantic. It puts one to the test of endurance both as to the aim in view and as to the adequacy of resources at command. It puts God to the test as to his willingness to trust a man with a revelation and as to his patience in dealing with human imperfections. It is the workshop in which the plans and specifications of a life are prepared and reviewed and revised and enlarged under the eye of a Master Workman whose passion is abundant life for all. The cost of spiritual adventuring is high. Only those who are willing to pay can achieve.

Within the unexplored reaches of the realm of love lie spiritual values untold. Out from the laboratory of prayer the servant of the abundant life comes with a well-wrought formula for satisfying spiritual needs. Who will accept his discovery? Where will he be able to apply the principle which he has developed at such precious cost to himself? The struggle to establish right relations among men has assumed proportions vast and complex enough to dishearten the timid soul. But the vision of race-wide brotherhood grows from tiny points of light gleaming here and there where groups of kindred minds have achieved a measure of spiritual unity. Trade unions, religious sects, fraternal orders, the family—these are potential units of the new order of brotherhood which we seek. And of these the family is the most promising prototype of the coming scheme. It is at the gravest peril to society, we should be warned, that the counsel of those who profane the family relation is tolerated. The moral bankruptcy of men like Lindsay and Dreiser and Krutch and Watson and the rest who advocate the substitution of promiscuous relations between men and women for the lofty ethical ideal of the

THE ABUNDANT LIFE

family is totally destructive of the values upon which alone race-wide brotherhood can be established.

Notice, if you please, the underlying virtue of the family relation. The family pre-eminently is a group in which the highest value is attributed to the "littlest, the lowliest, and the lost." To the baby in the cradle homage is paid, not only by the parents but by the whole family connection. Of all the children in a house the parents single out the least advantaged upon which to lavish the greatest care. With his baby girl on the operating table a father paced the corridor of the hospital exclaiming, "All I've got, to the last penny, I'd gladly give to have Jeanne restored to my arms."

If society ever decides to place the highest value upon the "littlest, the lowliest, and the lost," it will owe its wisdom to the lessons learned from the family. The social passion represents a transfer of interest from the intimate experiences of the family to the larger concerns of the community. When a rich man's only son died, while a student, the father spent a million dollars in building a church to serve succeeding generations of students who will pass through the university.

When the loyalty generated in one family outgrows the family and becomes large enough to embrace other families an advance is registered toward race brotherhood. Mountain feuds between rival clans will give place to ordered communities united in the pursuit of common objectives. Wars between nations will give place to a league of all nations devoted to the pursuit of righteousness.

The will to give first care to the "littlest, the lowliest, and the lost" measures the power of redemptive love. Jesus tested this out in his relations with Matthew, with Mary

THE ABUNDANT LIFE

Magdalene, with Zaccheus, with the thief. Because he proved its efficacy in these particular cases he dared to assert its power in relation to humanity as a whole; and he pledged his faith in blood on the cross.

This is how he won the right to say, "I am come that they may have life and may have it abundantly."

Life, sufficiently nourished, rightly channeled, and properly co-ordinated, will go on forever. Nothing can stop it. It is the greatest thing in the universe. "Their works do follow them," is not the tribute of mere sentiment to the memory of great personalities; it is the statement of a reasoned conclusion based upon observed facts. In sober truth those who are Christ's are "made not after the law of a carnal commandment, but after the power of an endless life" (Heb. 7: 16).



SOURCES
OF THE ABUNDANT LIFE



ABUNDANT LIFE THROUGH RELIGION

"Remain in me as I remain in you."

JOHN 15: 4.

AT THE POINT WHERE A wide street leading from the entrance of a university campus divides there stands a great stone church. Seen from the campus gate, it appears to block the street completely. In fact no student can pass that way without taking account of the church. He must either enter it or go around it. If he goes around it, the church keeps on standing there just the same.

This building is a symbol of the place which religion holds in the student's world. Religion stands squarely across the path of the student. As an institution it is deeply intrenched in the social order. It is a part of the social inheritance from which no one can escape. Its buildings crowd the landscape of the world. Cathedrals, churches, shrines, schools, benevolent institutions eloquently express the idealism and manifest the compassion of religion. Its

THE ABUNDANT LIFE

rituals, its creeds, its literature, its art declare the fertility of its creative genius and prove its mastery of the human heart. As an institution how grand, how sublime, how universal is religion!

"Enter into his gates with thanksgiving, and into his courts with praise."

But religion is also an experience. "My kingdom," Gibran has Jesus say—"My kingdom . . . shall be where two or three of you shall meet in love and in wonder of the loveliness of life and in good cheer and in remembrance of me."¹

Wonder is of the essence of religion as experience. Curiosity, capacity for surprise, zest for adventure, patience for questing, ecstasy of discovery, passion for conquest—these are characteristics of the spirit which has felt the invigorating power of religion. They are the marks of a soul alive, in a living universe, eager to enter and explore its new estate, able to sense

". . . the beauty and the wonder and the power,
The shapes of things, their color, light, and shade,
Changes, surprises . . . ,"

and feel

"God made it all."

Wonder at its highest height instinctively cries, "God!"

This is a truth of the greatest importance in estimating the attitude of students to religion. Can students believe in God? Can they actually and intimately know him? Can they really live and move and have their being in him?

¹ From *Jesus the Son of Man*, by Kahlil Gibran, by permission of and special arrangement with Alfred A. Knopf, Inc., authorized publishers.

THROUGH RELIGION

May they have the experience of the life of God in themselves?

The religious interests of students cannot be measured solely by their attitude to the institutions of religion. Judged by such a standard, Jesus himself would be considered irreligious. But his sense of God was positive, luminous, and contagious. So was that of Luther, Wesley, Alexander Campbell, and others.

Modern youth also may have the sense of God. This affirmation receives new justification from two sources, namely, new knowledge of the physical world, and clearer insight into religious realities.

In the realm of science many obstacles that once stood in the way of knowing God have been removed. It has been shown that the true character of the universe is *friendly*. Dragons, hobgoblins, monsters are no longer the symbols of the unseen forces with which man has to deal. Science has banished fear, but not that which man used to fear. *It is still there.* And man has to make his peace with it. Not with gifts to placate wrath, but by intelligent co-operation with the discovered character of the Unseen. Hence, pestilence and plagues have been banished or abated, and man persistently pushes his quest for completer mastery of the physical world. Witness, for example, the victories and the predicted future of preventive medicine, and the harnessing of electricity and water to become the servants of his will.

Furthermore, the dualism which furnished the battle ground between the materialistic and the spiritualistic conceptions of the universe has been destroyed. Matter or mind and which dominates is a question rendered obsolete by the new physics. There is no such thing as dead or inert

THE ABUNDANT LIFE

matter. All that appears as objective is pure symbol. The actual is absolutely unseed. The desk upon which I write, the chair upon which you sit is composed of trillions of electrons and protons forever interactive. The universe, it appears, not only is friendly, but is insubstantial and perhaps, for all we know, is purely spiritual.

The bold *determinism* which only a little while ago claimed the final word in philosophy has been put to rout. From simple order to confused disarrangement the universe has progressed to this good hour. Entropy, the scientist calls it.

In the last analysis the behavior of the universe cannot be predicted. The course of electrons in mass may be plotted, but what the individual electron will do no man can tell. And the power latent in a single electron, we are told, is capable of effecting stupendous changes. This principle appears in the evolution of government. Under absolute monarchy there is unity and rigid determinism. The despot has the power of life and death over his subjects. Under democracy, determinism becomes weaker as individual self-expression increases.

Entropy, disorganization, individualism, chaos. Then choice, integration, and a new and larger unity. This is the story of the development of the physical world.

With assurance never before possible, therefore, we may view the Universe as good, and spiritual, and—free.

In the field of theology likewise troublesome hindrances to knowing God have been removed. Wrong conceptions of God have been replaced by a portrayal of him in the magnitudes of the character of Jesus of Nazareth. The gross and brutal gods of jealousy, envy, caprice, and vengeance have gone. In their stead has been enthroned "the God and

THROUGH RELIGION

father of our Lord Jesus Christ." After listening to a professed atheist deny belief in God, Dr. Fosdick replied: "Shake, old man, I don't believe in that kind of a God either." Sovereignty, omnipotence, omnipresence, omniscience, holiness, majesty, terms once employed to express the transcendence of God and his separation from humanity, have gained a new content in the light of the simple word, *love*. "This Jesus of Nazareth has spoken of a God too vast to be unlike the soul of any man,"² one of Gibran's characters says. Jesus is at the center of modern theology.

Theology today is on the side of a rational view of life. There is a new rationalism if you please, a rationalism shot through and through with the highest spiritual implications, the implications of love.

As far then as rational considerations go, it is clear that students may be religious. We turn now to a deeper question. Is religion necessary to the attainment of the abundant life? The answer depends, of course, on what we mean by religion and what kind of abundant life we have in mind.

By analogy we may learn something from the physical world. Abundant harvests, robust health, and length of days are the lot of a greater number of people than has ever before been true. It is the same soil, the same climate, the same physical resources, the same universe, but a constantly swelling tide of life, of ever purer strain rewards human effort.

Why is this so? It is so because of improved adjustments to the physical world and improved relations among human beings. Increasing intelligence and closer co-opera-

² *Ibid.*

THE ABUNDANT LIFE

tion in the pursuit of ends cause life to abound more and more.

Now Jesus talked much about life and little about religion. Life was his dominant theme. He spoke of the increase of life, of its improvement, of its enjoyment, of its use and its destiny. He worked with life in living things with the purpose of multiplying it, of setting it free, of improving it, and of guiding its growth to unlimited magnitudes. And he manifested life in richness and beauty, in power of creative activity and in saving strength.

For Jesus the mode of developing life, of improving it, of increasing and using it to its highest possibilities was religion.

As a matter of fact, religion literally means binding together, not like a bundle of fagots, or a sheaf of wheat, but like a completed electrical circuit or a combination of elements in a chemical formula, or like cross fertilization in biology, or like an association of human beings under the terms of a compact. For Jesus religion was the total circumference in which life exists and develops to manifold forms of expression. For him, God was at the center of the circle and maintained direct relationships with life at every point within its area.

For many of us, unfortunately, religion is only a sector of the total circle of life. It is a mode of life within a restricted area. It is concerned with a selected set of ideas and experiences. This is our tragedy.

Religion is, in fact, the mode of life in every sector of the circle and at every point within every sector. It is the basic law of relationships by which all the interests of life are bound together and clothed with significance. Let us see how this works out in ordinary experience.

THROUGH RELIGION

When a man wills to relate himself to life constructively at any point in the whole range of its manifestations he becomes to a certain degree religious. The farmer, in proportion as he wills to co-operate with life in the cultivation of the soil becomes bound up with the universe and to that extent achieves a religious experience. In the same way the merchant may co-operate with life in the distribution of her lavish gifts. The physician may co-operate with life in discovering the secret of healing and in aiding life to survive the shocks of time. The engineer may co-operate with life in breaking down barriers to its advancement and in creating channels broad and deep through which its abounding tide may flow. The scientist may co-operate with life in plumbing untouched reservoirs of energy, balancing mighty forces, and applying beneficent laws to promote the well-being of mankind. Each of these, in his place, is a student and a manipulator of life in the interest of right relationships. To conceive and strive for right relationships is to face toward religion.

But there is peril in specialization. The farmer, the physician, the scientist may become so absorbed with the problems of his particular sector that he loses the feeling of relationship to the completed circle. And failing in this sense of relationship with other fields of experience, he may easily also lose his bearings in relation to the center of the circle.

This enlargement of the compass of the individual's responses suggests the need of a term which will include all his reactions to his total environment. He may not, and probably will not, remain deeply sensitive to all the manifold and complex values of life which claim his loyalty. But he may think of all these values in terms of God. He

THE ABUNDANT LIFE

may center his love and devotion and faith upon the divine. The will to co-operate with the divine is religion.

This response to life involves two attitudes which work themselves out in thoroughly practical ways.

The will to co-operate with the divine expresses itself in reverence and awe and wonder at the handiwork of God. "When I consider the heavens, the moon and the stars which thou hast ordained!" comes the cry out of antiquity.

Hear their echo in words attributed to Einstein: "My religious feeling is a humble amazement at the order revealed in the small patch of reality to which our feeble intelligence is equal."

"My kingdom shall be where two or three of you are gathered together in love and in wonder at the loveliness of life," are the words which a modern mystic puts into the lips of Jesus. This is the antithesis of complacency, of cynicism, of atheism. It opens wide one's being to the power of the world to come. It is the spirit cumulatively enjoined in the Beatitudes—poorness in spirit, meekness, hunger for righteousness, purity of heart, suffering.

The will to co-operate with the divine is furthermore characterized by a quick response to human need. If it is true that in physics nature abhors a vacuum, it is equally true that in social relationships life abhors a vacuum. Life abhors destitution and want, and anguish and sorrow. If compensation is a law of physical relationships, it is none the less a law of social relationships. Dives may for a while have his good things and Lazarus his evil things; but their positions will some day be reversed. The boulevard and the city slum may seem inevitable in the nature of things, but that is because we do not see very far into the

THROUGH RELIGION

nature of things. The judge of all the earth has not and will not revoke the sentence, "Inasmuch depart ye."

So we cannot conceive of the abundant life apart from religion. For life is a vast system of relationships, and religion is the highest mode in which the members act and react upon each other. Religion is, therefore, not only reasonable—it is necessary. And it demands such an adjustment of relationships that life will flow to all and "more abundantly."



ABUNDANT LIFE THROUGH RELATION TO GOD

"My God will supply all your own needs from his
wealth in Glory in Christ Jesus."

PHILIPPIANS 4: 19.

JESUS IS THE SUPREME FACT IN religion because he offers the supreme experience of God. No person ever knew God as he knew him or identified himself with God as he did. At the end of all investigation, Jesus remains the highest term in which men can conceive of God, and the only way of entrance into complete fellowship with him.

Jesus came at a crisis in the development of the race. The first faint gleams of a new dawn were beginning to brighten the Eastern sky. Dimly men were beginning to think of unity; of political unity; of the unity of knowledge, or science; of religious unity; and last of all, of the unity of mankind. The highest of these, because religion was universal, was the conception of religious unity. It was of the utmost importance, therefore, that the world should learn the truth about God in order that the emergent unity

THROUGH RELATION TO GOD

might center in a being adequate to satisfy the needs of men.

Now the God whom the Jews worshiped was the best God of whom the world had any knowledge. Their faith had reached the lofty insight, "Hear, O Israel, the Lord our God is one Lord, and you must love the Lord your God with you whole heart, with your whole soul, with your whole mind, and with your whole strength." God was one. And he wanted to be loved. But, alas! he was clothed with such characteristics that men feared him instead.

He stalked across the world in the form of a man; now walking in a garden in the cool of the day; or eating with Abraham in front of a tent; or challenging Jacob at the crossing of a brook; or meeting Moses behind a cloud on the top of a mountain.

Or he was the "Lord of Hosts" leading discouraged armies to victory and giving miraculous deliverance from destruction. Capricious, vengeful, he sometimes ordered the massacre of a vanquished people. (1 Sam. 15: 3.)

He was localized in shrines ascribed to his name. (Ex. 20: 24.) Hence, high places and altars were built in order that men might have convenient access to him. And he cared nothing for the individual, but only for the group. "Everywhere in early Hebrew history, as with all primitive peoples, the individual had no standing save as an item in the corporate mass."

To win the favor of such a God, the Hebrews paid toll in costly offerings of bullocks and goats and doves slain upon altars reeking with blood and smoke.

In even cruder form the idea of God appeared among other peoples with whom the Jews lived in close contact. The Greek tragedies draw an ugly picture of the gods. A

THE ABUNDANT LIFE

leading motif in these works of art is the purpose of a god to outwit, discomfit, and destroy some hapless victim of his jealousy, hate, or fear. In order to accomplish his purpose the god would stop short of no deceit or villainy. There survived among the early Christians a trace of this mistaken belief. In the Epistle of James it is squarely challenged: "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and he himself tempteth no man." Jesus was therefore dealing with a practical problem of faith when, in teaching the disciples to pray, he instructed, "When ye pray say And lead us not into temptation, but deliver us from evil." This instruction emphasizes a new and startling conception of God.

Jesus had begun the lesson on prayer with two simple but radical words, "Our Father!" Can anyone imagine a father plotting to deceive, ensnare, and destroy his own child? No more can God tempt his own. On the other hand, he wants to be loved because he loves. "And of which of you that is a father," questions Jesus, "shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? or if he shall ask an egg, will he give him a scorpion? If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit unto them that ask him?"

As Father, God is limited. Of his own choice, he accommodates himself to the growing capacity of his children. Their need restrains him from doing some things, while for their sakes he undertakes certain other things. Adaptation to their conditions is the supreme proof of his love. Self-

THROUGH RELATION TO GOD

denial, self-restraint, forbearance, self-giving are the attitudes by which he wins and holds the love of his children.

God exists for man. His one aim is the enlightenment and the training of his children in order to enable them to enjoy fellowship with him. Accommodation first to the helplessness and afterward to the growing capacity of his children is the only way a father can fulfil his rightful function.

This view is opposed to the notion that God is only a great magician who attracts the notice of stupid mortals by startling deeds which they cannot understand and holds their homage by clever concealment of the means by which he works. It refutes the fallacy that as knowledge increases and mysteries are solved there is less reason to believe in God. It saves us from the tragic experience pictured in the lines of Foss:

"A boy was born mid little things,
Between a little world and sky,
And dreamed not of the cosmic rings
Round which the circling planets fly.

He lived in little works and thoughts
Where littles ventures grow and plod,
And paced and ploughed his little plots
And prayed unto his little God.

But, as the mighty system grew,
His faith grew faint with many scars,
The cosmos widened in his view,
But God was lost among his stars."¹

At the request of a voluptuous dancing girl, an ancient

¹ Foss, Sam Walter, *Songs of the Average Man*, p. 28 (Boston: Lothrop, Lee & Shephard).

THE ABUNDANT LIFE

king could order a victim beheaded in prison. Asking counsel of no one, without an indictment, without judge or jury, the king could do that sort of thing. That was despotism, hateful, capricious, terrible. Men once thought that God was like that. So they addressed him in language which suited that idea. They described his relations to men in terms applicable to a sovereign and his subject; they likened his mercy to the arbitrary concessions granted by a conqueror who had taken a city.

Jesus does not use such imagery. Instead he draws the picture of a Father with a family gathered round him. He taught the self-giving of God rather than his sovereignty, and his goodness rather than his omnipotence. He thus introduced into man's relationship to God a sweet reasonableness which will ultimately make the worth of the individual supreme in the scheme of things.

The teaching of the fatherhood of God implies the solidarity of the race. The family is the prophecy of social unity. Within its fellowship all men are brothers. The father of a family regards all his children with equal concern and offers equal freedom and equal opportunities for all. On their side, the children look to a common source for the satisfaction of all their needs and learn that each must bear responsibility for the welfare of the whole.

With these simple relationships in mind, it is enlightening to recall the words of Jesus: "When ye pray, say, 'Our Father.'" He included all mankind in a potential unity. He meant that God is no respecter of persons; that he lays no claim to a "chosen people" in the sense that any group is dearer to him than another. On the contrary, he gives himself to all alike, provides for all alike, and expects of all the same complete devotion. This is the only faith

THROUGH RELATION TO GOD

that makes sense or reason of the rule that the strong ought to bear the infirmities of the weak. Worse than agnosticism, worse than atheism is the infidelity that professes faith in God but denies the brotherhood of man. "He that says he loves God and hate his brother is a liar. The truth is not in him."

In the character of Father, then, Jesus revealed God to men. Next to the name mother, the word father holds the highest place in our affections. We have known a father's love, we have grown up in his companionship, we honor his character, and we revere his memory.

A good father *provides* for his children. We cannot expect less of God. "Your father knows that you have need of these things before you ask him." The soil and the watercourses, the sunshine and the rain, the grass of the field and the verdure of the forest—these things are accepted as matters of course. But vast mineral deposits and hidden values in potatoes, peanuts, and clay yet remain to be developed.

The bringing of his children into companionship with himself is the dearest purpose of a father's heart. Instruction and discipline are the twin means employed to train the mind to know and the heart to love. The two chief elements in instruction are revelation and discovery. At first the child has to be guided very patiently in everything he tries to do. But with experience comes confidence. Soon the youth is a pioneer, an explorer, and inventor, a creator! And the father becomes proud of his child.

The element of discipline involves suffering. No sensible father would think of taking all the furniture out of the house in order to save his child from bumping his head and bruising his feet in learning to walk. Exactly through the

THE ABUNDANT LIFE

pain of the first awkward attempts the child learns that the chair and the table are friendly and that there is a good use for the knife and the fire.

So God develops his children by instruction and by discipline. He does not tell them all the truth about everything and clear this earthly home of theirs of all its furniture in order to save them from pain and sorrow. On the contrary, he hides treasure in the field for them to discover, and spurs them to develop ingenuity and skill in the struggle to adjust themselves to the world in which they live. He does not compel them to keep peace among themselves and by continual interference save them from injury and misfortune. On the contrary, he leaves them to learn at great cost the sweetness of friendship and the blessedness of justice and co-operation. So there is meaning in the Apostle's words, "It pleased him by the discipline of suffering to bring many sons into glory!"

A good father *shares* his life with his children. At first he gives them only bread and raiment and shelter. Then, when they are able to receive it, he opens the treasures of his mind and heart and invites them to enter into fellowship with him completely.

I have often felt the pathos of the presence in my study of my growing boy. He would stand by the desk at which I work and watch with absorbed attention the mechanical labor of my hands. But he had not yet attained the growth that would enable him to venture far into the field of my thought and work. Do you wonder that I have looked forward eagerly to the time when the youth will become my comrade in many of the pursuits in which I am engaged; to the time when an exchange of views will be possible; to the

THROUGH RELATION TO GOD

time when I can be sure that the things which I count dearest are becoming also his possessions?

In working with his children, God does all he can, but he cannot do it all. There is a point beyond which he cannot succeed without human co-operation. Here faith fits into the scheme of things. Convinced that God is working toward an end, men bring themselves into agreement with his purpose, learn his method, and accept the discipline of obedience to his guiding will. Faith is not the power to persuade God to perform some wonderful work. Rather, it is a striving to find a way to aid him in his known design. Faith is the power to receive, but it is also the power to show hopeful and courageous devotion to the will of God.

By intelligent co-operation, we increase the value of his material gifts. By learning and observing the laws by which he works, we multiply his benefits. And, by the wise employment of the power he releases for our use, his image in us is enlarged to astonishing proportions.

The Father sheds the light of his countenance upon the hearts of men with the same abandon that conditions the shining of the sun. In himself he consents to no limitations. As far as he is concerned, every man may have life and have it more abundantly.

The only limitation to his grace is a closed heart. When the door is closed by ignorance, or fear, or habit, he patiently sets to work to open it. When the heart is wilfully kept closed he is baffled, sometimes defeated. The highest power of man is that he can keep his heart open to God. This is faith. Faith is man's plus that makes God omnipotent.



ABUNDANT LIFE THROUGH THE MASTER LIFE

"I am the real and living Way." JOHN 14: 6.

IN REPLYING TO CERTAIN CRITICS of Jesus a devout believer cried, "Look at the men he has mastered." We never, however, think of compulsion, or intimidation, or coercion when we think of Jesus. His mastery lies in the realm of spirit. Compassion, fairness, gentleness, goodness, and strength are the qualities which draw men to him. Jesus can master only those who aspire.

There is no perfection of character which is not found in Jesus. Any attempt to analyze him baffles as well as enlightens, because of the unlimited possibilities to which he invites.

Now every master is recognized in some one perfection of attainment and worth. Art, music, literature, science all have their great names. Jesus is Savior. It is in this respect that he is master of men. He saves others. His purpose is to save all. None is excluded. As Savior, he is building a new fellowship, and we are on trial today

THROUGH THE MASTER LIFE

as to whether he can include us in the fellowship upon which his mind and heart are centered. Jesus, with all his far-reaching and deeply penetrating relationship, is the supreme way which leads to the abundant life.

Jesus' ideal of fellowship is clearly set forth. The outcome of the wilderness temptation declares it; his concern for "other sheep not of this fold" reveals it; his yearning to draw all men unto himself measures its intensity; while the prayer that his followers may be one suggests its scope. Let us consider how the fellowship of Jesus is to be realized.

First of all, its realization is a matter of spiritual experience and not merely a question of physical relationships. In the temptation, Jesus resolved that he would not ask exemption from the common lot of his fellow-man. He could have enjoyed unlimited security against hunger. He chose instead to suffer want and exposure and shame. He could have escaped the threat of physical danger. Instead, he risked destruction. He could have occupied the highest rank, but he chose the place of a servant. Jesus thus identified himself with the poor and the unfortunate. He became a part of their life; their life became a part of his own.

This made it difficult for the Jews to think of Jesus as the Savior. Their conception of the Messiah demanded descent from David's line and the assumption of kingly prerogatives. They were unable to recognize in Jesus law-giver and prophet, statesman and poet, and Messiah. Even this classification, however, would not have solved Jesus for his contemporaries. His refusal to be explained on the ground of physical descent and the claim to royal authority was one of the reasons for his swift and complete rejection.

THE ABUNDANT LIFE

"Then came his brothers and his mother, and standing outside they sent to call him. There was a crowd sitting round him, and he was told, 'Here are your mother and brothers and sisters wanting you outside.' He replied, 'Who are my mother and my brothers?' And glancing at those who were sitting round him in a circle, he said, 'These are my mother and my brothers; whoever does the will of God, that is my brother, and sister, and mother.'"

It is a matter of common experience that there are higher bonds than ties of blood or the links in the chain of a dynasty. At first glance the family or the nation seems to furnish the perfect example of human relationships. But every family is itself a witness to the fading significance of physical kinship. And empires rise only to fall. The family clearly owes its continuity to the conquest of blood by spiritual forces. A man leaves father and mother and brothers and sisters and cleaves unto his wife. The children of his home sooner or later exchange ancestral ties for the new and higher bonds of spiritual attraction. Thus the physical serves as a preparation for the coming of the spiritual. By minimizing the physical and magnifying the spiritual, Jesus escaped from the narrowing relationships of the family and the nation and thus achieved brotherhood with all men.

A needless limitation which we suffer today is our failure to understand that spiritual communion transcends physical association. We shrink from mingling with people of a different race or color, vainly imagining that even casual contacts involve intimacies which we are not ready to undertake. So the physical triumphs over the spiritual. Once to grasp the significance of "sitting together in the heavenly places with Christ Jesus" would heal us of this distemper.

THROUGH THE MASTER LIFE

In the next place, the realization of the fellowship of Jesus is conditioned upon the acceptance of the main essentials of his religious faith. Although he lived in the humblest circumstances, nevertheless the learning of his age was easily within his grasp. His home was hard by the beaten highway between four civilizations. Egypt lay to the south wrapped in perfumed antiquities; to the north stood Assyria panoplied in commercial might; eastward Persia invited to theological debate; and on the west loomed Rome, the heir of Grecian culture and endowed with native genius for organization. A person of his keen discernment scarcely needed a school in order to master the knowledge of his day. Going up to Jerusalem with a band of pilgrims, the chance companion of a stranger on a foot journey, mingling with the crowds in the market place, confronting a customer in the carpenter's shop, alone on a hilltop under the stars, the mind of Jesus flashed light upon the garnered wisdom of the past and brooded over the creation of a new world of intellectual reality.

The simplicity of his view of life enabled Jesus to share it with his disciples. He reduced all relationships to two easily understood aspects: One must love God supremely and his neighbor as himself. These simple ideas, he insisted, underlie the law and the prophets. To grasp them and to give them their rightful place in one's experience is all that he requires. Upon this broad, firm basis all men can reach practical agreement in their thinking. The savage and the sage may look into God's face and call him Father; the oriental and the occidental, the white man and the black man may look into each other's face and call each other brother. These simple terms express all that is

THE ABUNDANT LIFE

necessary and render superfluous the complex categories which men have prescribed as tests of faith.

By reducing his ideas to perfect simplicity Jesus set the mind free to seek and love the truth. He discarded whatever diminished man's importance or clouded the vision of God. Therefore the "traditions of the elders" concerning the temple, the Sabbath, and the religious practices of the day he rejected. Man is greater than institutions; righteousness is a matter of inward conviction rather than of outward conduct; and intellectual freedom is the condition of growth in the fellowship of the spirit. Overturning tables of the money-changers in the temple but mildly suggests the revolutionary significance of these teachings. The Sermon on the Mount contains abundant illustrations of this reconstructive attitude. Let us take an example.

Jesus found embedded in the scriptures of his people this teaching, "Love your neighbor, but hate your enemy." He revised it. Like a noxious weed he plucked out the objectionable phrase, shook the clinging soil from its roots, and cast it forth to die. Then he put in its place, "Love your enemies." A modern statesman dared to apply this teaching of Jesus' to the ruptured international relations of 1914-18. He exhorted the warring nations of the world to accept "peace without victory." Though bitterly defamed, his challenge unquestionably reflected the mind of Christ.

May we next consider the condition of realizing the fellowship which most of all puts us to the test? The fellowship of Jesus is a fellowship of reconciliation. Jesus knew perfectly well that the chief hindrance to fellowship was sin. He came to destroy sin. That was his work on the negative side. In its last analysis, all sin can be traced to

THROUGH THE MASTER LIFE

some form of estrangement. Differences between friends lead to coldness, then to contempt, and finally to hate. Misunderstandings between parent and child lead first to disagreement, then to conflict, and at last to separation. Slight neglect between lovers often leads to red tragedy.

Jesus looked upon a world torn by cross-currents of selfishness, pride, and greed. His problem was to gather up the frayed and tangled skein, unravel the matted threads, and re-weave the material into a pattern serviceable and sublime. In essaying this task he drew heavily upon the grace of forgiveness. By this he intended not simply the remission of a penalty, or the removal of a stain, or the suspension of a sentence, but the actual restoration of offenders to fellowship with their brothers and with God. The finished work was to be a social order, whole and vigorous, producing in itself ever-enhancing values and serving the highest ends of righteousness—a social order, in a word, which answers to the ideal of the Kingdom of God on earth. In the development of this fellowship the cross marks the supreme crisis. On Calvary was placarded before the eyes of the world the creative principle which lay back of the idea, namely, renunciation, self-immolation, life-giving without stint and without partiality. This principle, working in the hearts of his followers, will shorten the days “until we all come in the unity of the faith and of the knowledge of the Son of God unto a full-grown man, unto the measure of the stature of the fulness of Christ.”

Let us remember, then, three simple words which were often upon the lips of Jesus: “Father,” “Truth,” and “Forgiveness.” When we understand what he meant by “Father,” we shall share the rapture of Paul when he cried, “Beloved, now are we the sons of God, and it doth not yet

THE ABUNDANT LIFE

appear what we shall be, but . . . we shall be like him." When we understand ever so faintly what he meant by "truth," we shall abandon ourselves to the quest that keeps the soul "at strain," "that I may know him and the power of his resurrection and the fellowship of his sufferings, being made conformable unto his death." And when we understand what he meant by "forgiveness," we shall rejoice in the assurance that "He hath committed unto us the ministry of reconciliation."



ABUNDANT LIFE THROUGH PRAYER

"When you pray, go into your room and shut the door."

MATTHEW 6: 6.

LET US START WITH THE IDEA that God is a presence continually and purposefully acting upon men, that he takes the initiative and makes the approach, and that prayer is, in simplest mode, man's response to the acting presence of God.

There comes to us out of the past the story of a lad who heard the voice of God. Samuel had been dedicated by his mother to the service of the temple and occupied an apartment near to that of the aged priest. In the night he heard a voice, and the priest perceived that God was speaking to the child. So he instructed him, if he heard the voice again, to say: "Speak, Lord, for thy servant heareth." So it was with Peter at Joppa centuries later. He felt the presence of God so unmistakably that he interpreted the vision which came to him on the housetop in relation to the

THE ABUNDANT LIFE

appearance of the men who had come to lead him out on his first mission to the Gentiles.

Prayer is not an isolated act, but a habitual and progressive discipline. Prayer is a lifelong conversion from love of self to love of God. Prayer ministers to the abundant life because it improves the quality of personal character. "They that are of the truth hear my voice," said Jesus.

The Nun of Lyons moves through the pages of history with beautiful gentleness and impressive devotion, but few perhaps know that in girlhood she was the gayest of the gay, devoting her gifts to the pursuit of pleasure and excitement. One evening as she leaned upon her partner's arm in the whirl of a maddening dance her eyes seemed suddenly to be transfixed upon a distant object; a mist of tears clouded her vision; limply her hand fell from the arm of her escort, and agitated and unhappy she retired from the floor. In that moment a vision had come to her of a world perishing from lack of prayer. Subsequently, denying a lover's appeal and the insistent demands of disappointed parents, she made her way to a convent and took the vow of permanent devotion to a life of prayer.

It was a poet who believed that "God has a few of us to whom he whispers in the ear." Immediate awareness of God indicates the possession of a mystical quality. For the mystic faith is not created by or based upon arguments. In fact, it may have little or nothing to do with systematic theology. The mystic is, therefore, rather an interpreter of God to men than a teacher of doctrine. His sensitiveness to God indicates unusual purity of heart, for only those who are pure in heart can see or sense God's nearness.

The thing most needful in relation to God is responsive-

THROUGH PRAYER

ness. He is not partial in his efforts to attract attention. It is we who, cumbered with many cares and distracted by trivial excitements, fails to respond when his spirit woos.

Prayer leads to the abundant life because it enlarges one's capacity for good. "I have many things to say unto you, but ye cannot bear them now." Thus Jesus, pained by their slowness of heart, nevertheless sought to encourage the disciples to hold on until a larger revelation was possible.

Now capacity grows by exercise. Action is the result of obedience. Communication between persons involves an exchange of ideas. At first in his dealings with us, God does all the talking, but enlarging capacity increases our power of response and God realizes his desire when his child is able to commune with him. Observe the way of a mother with her babe. At first she employs every art to gain some slightest response from the little one in the cradle. Sounds, bright objects, change of position, every device serviceable to the yearning heart of a mother is used to secure a sign of recognition from the child. How happy the moment when the baby's eyes rest for the first time upon the mother's face with appreciative love! Eagerly every dimpling smile and convulsive gesture is noted as the powers of the little life develop. Then by the repetition over and over again of endearing words the child is led to attempt speech. It is not an accident that the first lisping sound that falls from baby's lips is "mamma"; that word remains the key to the communion which will be established between the child and the mother in the years to come.

So, then, as we become able, God admits us to even closer

THE ABUNDANT LIFE

communion with himself. He encourages us to confide in him and finds that more and more he can confide in us. A new and larger intimacy grows up between him and the worshiper. Just as business of gravity is transacted in private and diplomacies of delicacy are shaped in secret, just as the artist creates in the stillness of the studio and the lover tells his story where no mortal ear can hear except the one for which it is intended, even so is there communion between the soul and God.

The technical knowledge and tried skill of an architect furnish the plan for a house, but the owners' wishes are respected in bringing the building to completion. The search to find out the will of God and the effort to do it is a means of developing the abundant life. Experimenting in order to find out more surely and unremitting devotion to an assigned task result in clearer understanding, deeper certainty, finer skill.

In a vital sense prayer conditions the character of God's plans for man even as it conditions the growth of man himself. For it opens up in the area of human co-operation new avenues of approach and new fields of action and brings into view new objectives which, without it, would never be discovered. Thus God gains additional means of self-expression, and consequently experiences new fulfillments.

While God's general purpose toward man needs no modification, still his intention in particular cases is affected by prayer. For growth and development are the laws by which he expresses himself. New phases, new departures, new projects depend upon prayer for their initiation. There are many things God cannot do until prepared men offer themselves for adventure. One thinks of Morrison,

THROUGH PRAYER

Livingstone, Brainerd, of John Knox, Rogers, and Wesley, and scores of others, as examples of those who have opened new doors of invasion through their lives.

Intimate association develops a beautiful attitude on the part of both parties to a friendship. Each anticipates the desires of the other. It is commendable to do the things we are commanded to do. It is better, understanding what God wants done, of one's own choice to do it. All service becomes doubly pleasurable when done in the spirit of anticipation. Jesus expressed the beauty of his relationship with the Father in the simple but profound words, "I do always those things that please him." He knew beforehand what things would please the Father, and gladly did those things without waiting to be told.

Prayer still further ministers to the improvement of Christian character by revealing where the true values lie. "What soever things ye ask in my name," declared Jesus, "ye shall receive." It is well to ask what Jesus meant by that expression—"In my name."

Jesus restricted the field in which prayer may be employed most profitably. He separated it from the realm of material and temporal benefits. All things needful in those respects are guaranteed. For Nature functions according to the highest wisdom of divine love. Jesus spoke of prayer as chiefly a spiritually creative force. As such, it opens a vast, illimitable range of wonderful possibilities. Prayer will not build hospitals as though by magic, but it will create sympathy, compassion, generosity—all of which are spiritual, and these in turn will produce hospitals. Prayer will not build schools and colleges as if by magic, but it will create such an appreciation of human values that

THE ABUNDANT LIFE

parents will be ashamed to neglect the intellectual and spiritual development of their children.

"Ask for Union-Made Goods," "Accept only the best—Gold Medal Flour," are familiar slogans of the business world. The union gladly acknowledges responsibility for goods made under the rules which it prescribes; the dealer proudly advertises his particular brand of flour. In the same way Jesus means to say that there are values upon which his trade-mark has been placed, values in which the best of his life and thought and purpose have been invested; and when one asks for the things which bear his trade-mark they are bestowed without stint and without partiality.

The note of perseverance is the secret of the appeal to the book of Revelation—"To him that overcometh will a crown of life be given." "He that endureth to the end shall be saved." We have finally to evaluate prayer as a factor in developing the abundant life because it is the source of endurance. How else may we withstand the bitter trials; the suggestions which steal in upon the soul and poison the imagination before one is aware of the danger; the pitfalls which lie concealed in one's path and are so hard to avoid; the assaults which come with terrific and unexpected force; and, most terrible of all, the persistent, nagging, depleting drains upon one's powers from the presence of chronic weaknesses and unmastered fears? "No temptation shall overtake you that ye shall not be able to bear."

Prayer draws upon God's surplus to supplement one's depleted personal resources. Prayer makes a difference. It transfers credit from God's account to that of his child. And the business which otherwise would have gone on the rocks is saved and enlarged to greater dimensions. The

THROUGH PRAYER

basic condition of this transaction is the same that rules in the business world. Other securities have a certain value, but the determining factor is character. If one is a person that God can trust, his credit in the bank of heaven is unlimited.



ABUNDANT LIFE THROUGH THE BIBLE

"Thy law is a lamp for my feet, a light on my path."

PSALM 119: 105.

LIBRARIES ARE THE CHANNELS through which are transmitted the spiritual inheritance of civilization. Memory and oral tradition were not long sufficient to carry the swelling stream of accumulated knowledge. Skins of animals, tablets of clay, rolls of papyrus were successively employed to preserve permanent records of important events.

Neglected archives rediscovered have furnished the impulse for vast and painstaking search for fresh revealings. The splendor of the Renaissance burst upon the world from long-forgotten manuscripts of Greek philosophers discovered in the dust of neglected libraries. The appeal to records engraved upon tablets and stones has served to correct errors of scholarship and turn intellectual energies to fresh undertakings. Libraries, therefore, are indispensable aids in determining values in civilization. Books carry on

THROUGH THE BIBLE

to succeeding generations the accumulated knowledge of the past. They provoke investigation; they stimulate research; they minister to the abundant life.

The Bible is a library of books. A good book, we have learned, is the lifeblood of an author laid up on purpose to the life eternal. Every book is either a record or a prophecy, or both. It is primarily a narration of events, or a treatment of ideas which may take the form of discussion or assume the proportions of prophecy. But events themselves happen in response to the influence of ideas. After all is said, ideas are the power that creates books.

Where do men get ideas? Some hold with James Harvey Robinson that the origin of ideas is to be found in the fumbling of primitive creatures with objects which they did not understand. Others attribute the rise of ideas to the power of the imagination. The mind images forth an achievement or a state of happiness, and an effort is put forth to realize the dream. When failure results, a new trial is attempted. In agreement with this theory, many hold that ideas come mainly by suggestion and that the effort to imitate the actions of others, or to reproduce the deeds of others, is the source of the development of literature. It follows, of course, that one generation may improve upon the work of a former generation. The development of the imagination makes possible the origination of ideas. Man has the power to conceive ends and processes and to choose methods by which he may translate his conceptions into reality. This is the doctrine of creative activity in the realm of books. It implies that certain patterns of things desirable are present in the minds of gifted individuals and that the effort to describe these patterns and make them effective in experience is the source of

THE ABUNDANT LIFE

literary values. We may, therefore, raise the question, Whence came the patterns for creative activity in the production of the books of the Bible?

On the face of the record itself there are many hints that point to the right answer. "While I was musing," the psalmist murmurs, "the fire burned." "As they were moved by the Holy Ghost," the apostle declares that holy men wrote the messages which have come down from antiquity. Jesus promised that the words he spoke should be in men "like a well of water springing up into everlasting life." One of the greatest evangelical movements of all time began with an obscure person in an out-of-the-way chapel who "felt his heart strangely warmed." Clearly there is abundant testimony to establish the fact that the hearts of men are stirred by the awareness of the presence of God, and that their wills are impressed by a sense of obligation to God. We may call this inspiration.

"Who put it into thy heart to do this thing?" Such a question is often upon the lips of leading characters in the Scriptures. It suggests an explanation of their words and action. But what is it that is put into the heart? Is it a completed message with every detail perfectly worked out so that no room is left for human personalty to play a part? Is it a finished program perfectly planned and faultlessly prepared, thus excluding the slightest addition by the person who engages to undertake the task? Is that which is put into the heart like that? Or is it a suggestion, a thought, an ideal, a desire that burns and grows and consumes the individual with a passion for expression?

A proper understanding of the contents of the Bible makes it clear that human responsibility and personal co-operation are important factors in inspiration. Imagine

THROUGH THE BIBLE

David's mood when he wrote the twenty-third Psalm. Is it likely that he was in a trance? Or that he was merely an unresisting tool in the hand of an unseen power? On the contrary, every word of the Psalm throbs with conscious purpose. The singer feels that he is making an offering of his best to God. Not blood of bull or flesh of sheep was ever placed on smoking altar with more feeling of responsibility for the act. He was a creator of beauty and truth. The gratitude of a renewed heart, the trust of a daring soul, the loyalty of a brave spirit cried for expression.

Must not the same thing be true of Moses writing the law, of Samuel writing history, of Solomon teaching wisdom, of Amos preaching justice, of Isaiah counseling princes, of the evangelists writing the life of Christ, of the apostles sending letters to their churches? In the work of these we feel the reality of the human soul aflame with the passion of worship and service.

Such a view of the manner in which the sacred record was produced enriches and expands the scope of inspiration. The process is seen to cover a wider field, to extend through a longer period of time, and to engage the labors of hundreds of persons beyond the number usually credited with the work. The search for the sources of the Old Testament has yielded evidence which supports this idea.

The earliest accounts of the life of the Hebrews were preserved in song and story. Bards and ballad singers wandered from camp to camp and chanted to unlettered shepherds the glories of a dawning world. With imagination kindled by the sense of Jehovah's presence, with exalted pride in the feeling of growing race importance, with ardent gratitude and lofty yearning struggling for expression, these singers kept alive the heroic traditions of the

THE ABUNDANT LIFE

tribes. Fragments of their songs are scattered here and there through the Bible, and thus the themes they sang became a part of the spiritual furnishing of the race.

An example is the "Song of the Well," set like a gem in the twenty-first chapter of Numbers (vss. 17, 18). It tells of the cunning and skill of the people in digging for water with their staves.

Another is the "Song of the Ark" at the end of the tenth chapter of Numbers. It was chanted whenever the ark was taken up or set down, and breathed the dependence of Israel upon the strong arm of Jehovah.

The "Song of Deborah" fills the whole of chapter 5 in the book of Judges. The poem celebrates the victory of Israel over a combination of dangerous enemies.

These songs and others like them for a long time lived only in the speech of the people. They passed by word of mouth from one generation to another. When the art of writing was acquired these lyrical treasures were undoubtedly among the first traditions inscribed upon tablets or skins. That many collections were produced and afterward lost is suggested by the presence of fragments such as these throughout the Old Testament.

If all the speakers and writers were known, if all the collectors and custodians of parchments could be named, if all the editors and interpreters could be identified, inspiration would begin to appear in its true proportions. The action is worthy of a god. The result is creditable to the God who is the Father of our Lord Jesus Christ.

What is the secret of the Bible's value as an aid to the abundant life?

First of all, it is an honest book. It tells the truth about David who fell as well as about Joseph who withstood.

THROUGH THE BIBLE

It does not cover up sin. It does not evade moral issues. It portrays vividly the ugliness and destructive power of wickedness. And yet, unfailingly it unfolds the progressive triumph of righteousness. From the promise to Eve that her seed should bruise the serpent's head, to the closing cry of victory in revelation, the message of the Book is that good shall overcome evil.

This entitles it to rank as a prophetic book. It represents movement, movement forward and upward and onward. This is clearly recognized in the developing idea of God which the Bible portrays. At first God seems to be patterned after an oriental monarch inclined to be somewhat moody and very vain. He governs as he chooses, constrained by no law, and often without mercy, justice, or righteousness. Slowly, however, his character becomes more clearly understood, until at last God stands forth revealed as universal Father. This is the ultimate note in John's perfect portrait of Jesus. It is the faith which furnishes the dynamic of the outreaching movement of the early Christian Church; it is the crowning thought about God as unfolded in the book of Revelation.

In the sense that no prejudiced criticism has ever been able to destroy, the Bible is finally a perfect book. It is perfect in the sense that it culminates in the presentation of a perfect character. It unfolds slowly, inevitably, with awful solemnity, a life without spot or blemish. "They testify of me," said Jesus, thus lifting the Scriptures to a significance which will abide forever. His life, the master life, the life that multiplies itself by giving life to others, compels our hearts to cry, "Beyond the sacred page we seek thee, Lord." The Book is perfect because it gives us a perfect life. It is perfect because it fades into the back-

THE ABUNDANT LIFE

ground and leaves us alone with the Lord. If we learn to continue in close companionship with Jesus because the Bible has made him real to us, perhaps he will say something to us beyond that which the Book itself contains. Then we may go forth and say to men with conviction and finality, "Thus saith the Lord."



AIDS
OF THE ABUNDANT LIFE



ABUNDANT LIFE THROUGH THE MESSAGE

"Have no fear. This is good news I am bringing you, news of a great joy that is meant for all the people."

LUKE 2: 10.

UPON OUR "WORLD-DEAFENED ear" this ecstasy of faith and assurance falls like the sound of "trumpets far off blown." Our hearts are more skeptical of the fulfilment announced than were the hearts of the humble shepherds who first heard it proclaimed. For we live in a universe so vast, so crammed with forces that we do not understand and do not control, that it is more difficult for us to believe than it was for those who lived twenty hundred years ago.

Yet there are larger guarantees to faith than there were then. It is our purpose here to search for the meaning of these heraldic words and to test the measure of their fulfilment in the experience of the race and in our own.

Upon Jesus depended the truth and the worth of this message. Every word of it pointed to him. Every word of it waited upon his manifestation for its authentication

THE ABUNDANT LIFE

and significance. What, then, did Jesus make these words mean? What content did he give them?

To a world cowed with fear it was good news to hear the ringing challenge, "Fear not." That was constantly upon the lips of Jesus. It sounded in every message, it breathed in every intimate word of counsel, it announced itself in his established attitudes. It stoutens the heart with courage to recall his defiance of fear.

"Why are ye fearful and afraid? Have no fear of those who kill the body. Be not afraid—it is I. Fear not, only believe." These are among his oft-remembered sayings.

It stiffens one's resistance to remember him facing the mob at Nazareth, scorning the threat of Herod, turning the traders out of the Temple and setting his face steadfastly to go up to Jerusalem to certain torture and death.

It shames our fear of personal harm to behold him touch the festering leper, eat with the hated publican, cure dropsy on the Sabbath, and confront the scribes and Pharisees with scathing rebuke.

To people of his day his attitude was even more impressive than the report of it is to us. In terror of demons, in dread of physical forces, in peril of enemies, cowed by authorities, intimidated by soothsayers, the victims of disease and plagues, the contemporaries of Jesus distrusted the universe in which they lived and set their wits to combat their hidden but none the less destructive enemies. They sought to make terms with hostile forces or cajole them into granting favors in return for costly sacrifices.

Jesus presented an interpretation of life flatly contradictory to this view. The universe, he declared, is friendly. It co-operates with the feeblest effort toward right and creative labor. The earth bringeth forth fruit of itself.

THROUGH THE MESSAGE

Witness the lilies and the grass. Improved by cultivation, the soil produces some thirty, some sixty, and some an hundred fold. The sun shines alike on the evil and the good; the rain falls alike on the just and the unjust. Any measure of co-operation is accepted by the universe from any whosoever. And, within the limits of the intended right aim and purpose, her lavish resources are abundantly available. So a wicked man may be a highly successful planter, or a wealthy merchant, or a skilful engineer. Job does not lose his flocks and his herds and his houses because he has sinned. Nature rewards harmony with any of her laws by liberal co-operation in the particular realm in which a given law is in force.

Upon this principle men of research have developed successful methods of combatting diseases, have invented machinery to ease the burden of production and at the same time multiply by thousands goods to be consumed, and have armed the race with weapons to ward off hostile forces. The more we learn about the universe, the more correctly we establish relations with its laws, the more completely are we emancipated from the terror that walketh in darkness.

The universe stands ready to yield its treasure to set us free from every ill. There is no disease, no limitation, no sorrow which kindly nature is not prepared to abolish the moment we understand her well enough to aid her beneficent designs.

Human nature can be changed.

That was the second note in the good news of great joy which Jesus authenticated in his own person. "Except ye be converted and become as a little child, ye can in no wise enter into the kingdom of heaven. Ye must be born again."

THE ABUNDANT LIFE

This language may have suggested to the people upon whose ears it first fell a difficult barrier rather than an open door. Nicodemus, it will be remembered, promptly objected, "How can a man be born when he is old." To many minds today the words have the significance of a hard condition to be met rather than of a glorious inheritance to be enjoyed.

It cannot be doubted that Jesus meant to place the emphasis upon the possibility of changing human nature, and this was, when understood, the very substance of the good tidings which would bring joy to all the people.

Human nature in Jesus' day, as now, was understood in terms of the social order which it created. There fell upon the average man the weight of cruelty inflicted by Rome through excessive taxation and the relentless heel of selfish imperialism. He lived in the dark shadow of universal slavery. He saw men divided into hostile classes with great gulfs fixed between one group and another. He experienced the surprise and destructive shock of brigandage and piracy. Even in regard to religion he sweated under the heavy load of ritual bondage, and appealed in vain to the smug and complacent scribes and Pharisees for spiritual light and leadership. He saw about him the victims of horrible sensual indulgence and witnessed the enormity of wretched apostasy from the faith of his fathers.

To announce the possibility of a change of heart, of a reversal of attitude, of a replacement of the affections which would have the power to lift a man up out of this horrible slough of discouragement and despair was welcome good tidings to the neglected and oppressed.

Furthermore, to hear the declaration that human nature could be changed on such a scale as to alter the very face

THROUGH THE MESSAGE

of the social order itself was good news unbelievable in that far-off day, even as it is to many in our own time.

It is far more difficult to establish right relations with men than it is to adjust one's self to the soil, or to observe the laws of physical relationships. One may be a successful farmer, building larger barns crammed with multiplied produce and yet be an "undesirable" citizen of the community. One may become a master of machines and yet use his power to wreck human lives. One may have the knowledge and the skill to help others to adjust their bodies to nature's laws of health and still remain blind to the higher relationships of spirit to spirit.

Hence, when he insisted upon the possibility of changing human nature, when he held with such devotion to the ideal of an altered social life, Jesus indeed proclaimed good tidings of great joy.

The highest note of all which Jesus struck in proclaiming the good tidings of great joy was that he himself was the guarantee and the fulfilment of the blessed experience to which he invited men.

There he stands in the little synagogue in the little village of his boyhood and youth asserting calmly and appealingly, "This day is this scripture fulfilled in your ears." To some whose hearts had been stirred to persistent inquiry he announced: "I am the way, the truth, and the life; no man cometh unto the Father but by me."

The most pathetic search of all the ages has been the search for a savior. The heart of man has passionately cried for a spirit in whose nature he might find the revelation of perfect goodness and the power to achieve virtue. Zoroaster, Buddha, and Mohammed, for this reason, had their devoted followers. It is because, even in ever so

THE ABUNDANT LIFE

slight a measure, they answered to the felt needs of the aspiring hearts of men that their names have been preserved in the annals of the race.

Over against these truly colossal personalities Jesus stands as the fulfilment of every spiritual hope of mankind. In him are found elements answering to everything true and noble and creative in any of the great religious prophets of the world. With perfect spiritual insight he probed the needs of men. With perfect appreciation of persons he declared the infinite value of the individual. With perfect social sympathy he revealed a wisdom upon the broad foundation of which the future state is to be constructed. In him are found the unlimited spiritual resources which are needed to fashion a new heaven and a new earth for the hungry souls of men.

Good news of great joy! Were they not indeed good tidings? "Be not afraid; become like God, behold in me the fulfilment of your highest hope and the power to meet your deepest need." This truly is a message to set the hearts of men singing, "Joy to the world, the Lord is come."



ABUNDANT LIFE THROUGH READJUSTMENT

"The time has now come, God's reign is near: repent and believe in the gospel." **MARK 1: 15.**

WHEN NATURE BUILDS AN ORGANISM she aims at perfection. All too often, however, her work shows defects. Many times also it happens that her goodliest creations become marred. In either case increase of life and improvement of quality depend upon making new adjustments to life-situations.

I once knew a baby born with club feet. The surgeon applied his skill to correct the deformity. But the mother could not endure the child's temporary agony and had the braces removed. The process of readjustment was halted. Today the man stands on undeveloped legs and awkwardly lifts one twisted foot over another when he walks.

I knew a lad stricken with infantile paralysis. His right arm partially recovered. Then the surgeon stepped in and spliced a good tendon in the forearm to a good one in the upper arm, and the boy could toss a ball and lift a load.

THE ABUNDANT LIFE

A weak heart, impaired lungs, soft bones, flabby muscles, inactive glands, sluggish digestion, jangled nerves have to be toned up and radical readjustments accomplished, or death ensues. So the physician, the surgeon, the osteopath, the chiropractor, the orthopedic specialist ply their skill in the effort to increase the measure of life for all. And better babies' contests put a premium upon hygiene as a method of progressive readjustment to the changing environment.

It is clear then that life depends upon proper adjustment. And more life depends upon progressive readjustment to the changing environment. Now, for the general run of mankind, the physical environment places no special strain upon growing life. Within the limits of our ordinary movements, climate, food, drink, and shelter are much the same.

But the spiritual environment is ceaselessly changing. It passes from one extreme to another with fateful rapidity. Because it is constituted of persons and not of objects or of conditions, such as cold and heat, wet and dry. Here we are dealing with the unseen, the immeasurable, the unweighable, the untouchable, the spiritual; thought, imagination, appreciation, love, hate. A single individual may cause enough difference in the environment to affect the destiny of a number of persons. A group of individuals will determine the spiritual climate and affect the moral atmosphere of a land or people.

To adjust one's self to persons, to keep on adjusting one's self to persons—"men that are good and men that are bad"—that is the test of vitality and the condition of attaining the abundant life.

For the student who has exchanged the accustomed environment of family and childhood friends and familiar

THROUGH READJUSTMENT

teachers for the new environment of the student body and the faculty and a community of strangers, this problem is especially acute.

In grappling with it two general principles are basic. One is that we must adjust ourselves to other persons so as not to take from them anything which is rightfully theirs. The other is that we must adjust ourselves to other persons in such a way as to serve their actual needs.

Let us examine these two principles in order:

If you are walking along behind a person who drops his purse, you can pick the purse up and restore it to the owner, or put it in your own pocket, or leave it in the street. You can be faultlessly honest, or a petty thief, or remain indifferent. It is your responsibility to determine the relation which shall exist between you and the other person. The law of the abundant life requires that you take nothing from him which is rightfully his own.

Now think of some of the ways in which this simple principle is put to the test in college. To filch another's knowledge on class or examination and put it to your own credit, to accept praise for yourself which should rightfully go to another, to nibble and tear at another's good name until you have abased it, to snatch another's purity for your own momentary gratification, to scheme and contrive to get something for nothing at cards or dice or in any other way—this is to obstruct the flow of the tide of the abundant life.

To choose or to consent to such maladjustments in college means to multiply these very deformities in manifold ways when out of college. Usurer, profiteer, and embezzler, thief, robber, or just plain parasite, you will forfeit abundant life for yourself and utterly prevent its flow to

THE ABUNDANT LIFE

others. Science says that dread cancer is simply the excessive growth of certain cells at the expense of the rest of the body. Anything that diverts life from its natural channel and proper destinies is bad and should be destroyed.

The second basic principle of right adjustment to persons is to relate yourself to them so as to serve their actual needs. "Give unto him that asketh of thee, and from him that would borrow of thee turn not thou away." This statement is not of value because it is one of the injunctions of Jesus. Its value lies in the fact that it is a fundamental law of life. Response is the measure of vitality. Even so, it is also the condition of the increase of life. Readiness to respond determines capacity to receive. There are teachers today who tell us that the social order itself depends upon response.

This is an intriguing suggestion. It is abundantly borne out in practically every realm of experience. The farmer stirs the soil in preparation for planting. But suppose the soil does not respond? The herdsman seeks by breeding and special care to develop a finer type of beast. But his most ingenious efforts are entirely dependent upon the response which animal life makes to scientific treatment. The teacher stimulates the mind of a growing child. But his success is determined by the degree of response which the child gives to the attention bestowed upon him. The reformer, the moralist, the statesman employs certain means of awakening and developing the interest of the people in projects of more or less significance; but resourcefulness and skill come to naught unless there is response on the part of the people. So man shouts his questions into the unexplored, the unmeasured universe, and the universe re-

THROUGH READJUSTMENT

ponds. It rewards every right effort with discovery and mastery and huge satisfactions.

In the simplest human relations this principle of response is immediately recognized. It is the underlying condition of parenthood. See how a mother responds to the inarticulate needs of her babe. And watch the father and mother as they anticipate the multiplying needs of developing children and provide for those needs. "Before you call I will answer." Likewise the principle holds in the fraternal relation. The degree of spontaneous response given by a man to his brother man determines the vigor and outreach of brotherhood. It is clear then that response is a fundamental condition of abundant life for all. It is the underlying law of friendship. It is the law of paternal satisfaction. It is nothing else, in short, than the law of the cosmic order itself. So that when an individual experiences response in any measure he experiences so much of God.

Understood in terms of response, the Golden Rule takes on a deeper significance. "All things whatsoever, therefore, ye would that men should do to you, do ye even so to them."

One's hunger then becomes the measure of his expectation of happiness from his fellow-men. It must just as truly be accepted as the measure of his obligation to make response to their actual needs.

The ideal adjustments proposed seem to be impossible if not undesirable in the light of the character of many persons with whom adjustments must be made. Unattractive, uncongenial, unresponsive, nay, repulsive, and in many aspects worthless, humanity seems to justify a selfish individualism rather than a sensitive and responsive social

THE ABUNDANT LIFE

consciousness. How are we to overcome this tragic difficulty in the way of adjusting ourselves to people?

Mahatma Gandhi is said to influence directly more millions of human beings than any person who ever lived. It is amazing that princes of the blood and the most degraded outcasts in India are actually brought into the fellowship of a common purpose by the appeal of Gandhi's personality. He has become the center of faith and of hope and of at least the beginnings of love for millions of his fellow-countrymen.

But Gandhi is not available for all men. The complete answer to this problem is Jesus. He achieved perfect relationships with all men. When one makes sure of right relations with Jesus that is the same thing as entering into right relations with all men everywhere. "I, if I be lifted up from the earth, will draw all men unto me." "Look unto me and be saved, all ye ends of the earth." Across boundaries of race and color and physical conditions one feels himself through the power of the spirit of Jesus Christ in right adjustment with all humanity.



ABUNDANT LIFE THROUGH FORGIVENESS

"In whom we enjoy the forgiveness of our
trespasses."

EPHESIANS 1: 7.

SCARCELY ANYTHING SO DE-
presses the spirit of man as the sight of physical helplessness. I saw a child strapped to a board lifted from the train to a waiting car. A murmur ran through the crowd, "He will never sit up again." A man only twenty-five years of age lay upon an iron bed in a humble cottage. From the waist down there was no motion and no feeling. Flung from a swiftly moving train, he was doomed to lifelong helplessness. An advertisement in the window of a health clinic read: "Do you know how to change a bed with a helpless person in it?" It was a case of such helplessness upon which Jesus looked when the mat was let down through the roof.

But spiritual helplessness is far worse, although it is not visible to the natural eye. It is concealed, baffling, unyielding. Discernment is dimmed, conscience seared, affec-

THE ABUNDANT LIFE

tions blighted, will destroyed. "Dead in trespasses and sins" is not an overdrawn picture of the morally depraved.

STARTLING WORDS

On this occasion Jesus' first words to the sufferer rang through the room like a startling chime of bells. The four friends who had troubled to bring the invalid in were doubtless surprised, disappointed, resentful. The "scribes" were outraged. "It is blasphemy," they cried in their hearts. The rest of the company were puzzled by what they heard, by the cross-currents of opinion which were set in motion.

The words which fell from the lips of Jesus were simple enough, but ran straight against the settled beliefs of his hearers: "My son, your sins are forgiven." Now only God could forgive sins, and a visit to the temple, with a goodly price in hand, was necessary to secure this favor. How then could Jesus, under circumstances entirely foreign to the prescribed ritual, presume to speak as he did? Thus the scribes argued to themselves.

But what of the invalid? How did he feel about the strange turn which his affairs had taken? Was he, as well as his friends, grieved and discouraged because he had not been instantly cured of his affliction? On the contrary, his soul was transfigured with the ecstasy of a great enlightenment. To understand this is to learn the meaning of this beautiful incident.

There were two reasons why Jesus spoke forgiveness first instead of healing to the helpless man. One was that he instantly recognized the deeper need of the sufferer, and the other was that the sufferer, on seeing Jesus, in-

THROUGH FORGIVENESS

stantly desired something greater than the cure of his bodily infirmities.

To Jesus, the impotent body before him was as nothing compared to the possibilities in the person whom he beheld. His discerning eye looked into the depth of the sick man's soul. There he recognized a condition far more significant than the uselessness of the sufferer's body. Seeing thus with perfect clearness, his controlling impulse was to restore the man to full integrity and self-respect.

If those who sat in the room could have seen what Jesus saw, they would have expected him to say just what he said. His first look through a microscope startled and amazed a student of biology. The professor placed on the slide a little green thing so tiny that to the naked eye it looked like a mere speck of emerald dust. Seen through the lens, however, it took on the proportions of a landscape, with canals running in every direction and in the canals living things moving and touching and clustering together only to disperse and reassemble at other points. Jesus had a microscopic eye. Beneath the outer surface of things she saw what was actually taking place in the innermost retreat of the soul. When he knew the deeper need of the paralytic, his first desire was to meet that need. The body out of joint was bad; but at worst this was only a temporary affliction, since the body itself must in the end perish. But for the soul to be out of harmony with God was disastrous, because the soul endures forever. So Jesus asserted a higher judgment and forgave the man's sins.

But could he do it? The scribes thought not. Their opinion, however, proved no hindrance to Jesus. All depended on what the sick man himself wanted. As deeply as Jesus desired to restore the blighted life, he could do noth-

THE ABUNDANT LIFE

ing without the sufferer's co-operation. With what yearning then did Jesus look into the eyes of the person who lay before him! And the real miracle happened before ever a word was spoken. The sick man's heart leaped up to meet the grace that lighted the face of the Master. He saw in Jesus something far more to be desired than the healing of the body. His pain-dulled eyes were suddenly aglow with the light of a new adoration; they revealed more eloquently than words the complete response of the soul to the silent challenge of Jesus; they pledged commitment to his will, whatever might be the case of the poor old ruined body. Indeed, the body and the old life as well were for the moment forgotten in the ecstasy of beholding the new life instantly available in Jesus. If the invalid had been asked to choose between healing and forgiveness, without a moment's hesitation he would have chosen the latter. Not so much because he saw the old life as worthless as because he became aware, with sudden certainty, of the new experience of purity and power which was now brought within his reach. He was far more intent upon receiving something than upon losing something. The grace of forgiveness goes much deeper than merely annulling an assessed penalty or taking away the feeling of guilt. It extracts poison from the soul and transfuses the entire being with the vigor and the freshness of power to overcome the world.

The forgiveness of sins is the crowning evidence that Jesus and God are one. In the old proverb, "To err is human, to forgive divine," we recognize the suggestion that the nearest approach to the goodness of God is to forgive. So Jesus would have us see in his compassion of forgiving love the supreme proof of his unique relation with the

THROUGH FORGIVENESS

Father. When he healed a cripple or cast out demons, he did nothing that distinguished him from other men. Did he not retort to his accusers, "If I by Beelzebub cast out demons, by whom do your sons cast them out?" And were not these same critics discerning enough to understand that they could not charge Jesus with being equal with God simply because he performed miracles in the realm of the physical? It was for none of these deeds that they accused him of blasphemy; but "they murmured against him that he made himself equal with God because he presumed to forgive sins."

This is an impressive and immediately available proof of the divinity of Jesus which every person may experience for himself. Like Hume, one may say that he does not believe in miracles because he had never seen one with his own eyes. But if he is sincere enough to meet the test of personal experience and lay hold for himself upon the power of forgiving love, he will know without question that Jesus is the Son of God. The knowledge of sins forgiven and of the possession of the life of God in the soul through Jesus Christ produces an unanswerable certainty that Jesus is the Son of God.

With equal satisfaction one may learn that to show the spirit of forgiveness in the trying emergencies of life brings him into closest relations with the Father. Jesus' teaching on this point is clear and convincing. "You must love your enemies and help them; you must lend to them without expecting any return; then you will have a rich reward, you will be sons of the Most High, for he is kind even to the ungrateful and the evil."

If anyone questions the importance of this test, let him consider how much easier it is to help men's bodies than to

THE ABUNDANT LIFE

forgive their sins. Philanthropy and conventional benevolence far outrun the more highly spiritual grace of forgiving love. A finely cultured woman who had sufficient reason, from the human point of view, to hate a certain individual said: "Oh, if I saw him injured on the street I would bind up his wounds and take him to a hospital, but if I met him on the street the next day I would not speak to him to save his life." Think of the disparity between the social impulse to help men's bodies and the social practice of punishing men for wrongdoing. Alongside the institutions which minister to the broken bodies of men stand the grim and forbidding fortresses which administer our penal system. Can there be any question but that we are kinder to men's bodies than we are to their souls? If a fraction of the vast sums expended upon punishment could be harnessed to the effort to minister to men with forgiveness we should behold a quick change in the temper of the social order.

Just as it is harder to forgive than to cure, so it is harder to accept forgiveness than to accept healing. Every day men reach forth frantically for the boon of bodily health but refuse forgiveness which would make them new in body as well as in spirit. A whimsical story illustrates this. A rich man, eaten up by sin and disease, negotiated the exchange of his body for that of a poor man of sound health and moral integrity. The consideration was that a large share of the rich man's fortune should be settled upon the poor man. The two men were put to sleep on cots in the office of the psycho-specialist. When they awoke the exchange had been made. The soul of the rich, moral degenerate found itself in the body of the poor, upright man, while the soul of the poor, upright man was housed in the

THROUGH FORGIVENESS

sodden flesh which had formerly belonged to the rich man. Then an astonishing thing happened. In a little while the soul of the depraved rich man destroyed the healthy body into which it had been transposed, while the soul of the upright poor man completely transformed the diseased body which had become its home.

Every person reacts in a definite way to the searching eyes of Jesus. Whenever his eyes look into one's face they seek not first for physical blemishes, but rather to behold the actual state of the hidden life. Thousands who are thus confronted by the Son of Man give the response which the paralytic gave. They see in Jesus the supreme available good and desire it with all their hearts. Under the searching look which he bestows, others remain unmoved. They fail to see in him anything to be desired. Thus they render him powerless to share with them the ineffable life of the spirit.

There remains then this simple test of one's relation to Jesus. What is his dominant desire? In respect to what values does he put Jesus to the test? Does he, like James and John in an evil moment, demand rank and power as the reward of service? And what is the wish of parents and friends? Do they seek the highest possible gift, or simply that a withered limb may be restored to soundness? The pathetic lament of Jesus, "Ye will not come to me that ye may have life," accuses us.



ABUNDANT LIFE THROUGH NATIONAL EDUCATION

"Keep your loins girt and your lamps lit."

LUKE 12: 35.

IT IS REPORTED THAT WHEN Principal Jacks visited this country he said to President Hoover: "I find that education has become the key industry of the United States." That is as it should be in a country like the United States. For we are an adolescent nation and education is of supreme importance to the adolescent.

The characteristics of adolescence we are never allowed to forget for long at a time. It is a period of fermentation, of crisis, of the dawn of selfhood, of the questioning of authority, of the expression of individualism, of the daring of great adventures. It is a time of brave experimentation and of heartbreaking tragedies.

THE TRAGIC NOTE

At the present hour the note of tragedy seems to sound above all others. Frustration and pain and fear are on

THROUGH NATIONAL EDUCATION

every side. The harvest we are at present reaping raises disturbing questions as to the quality and the wisdom of former sowing. The depression, lawlessness, and intellectual confusion are prominent manifestations of the unhappy state of mind of America today.

Whence came the depression? What is the cause of the prostration of our economic resources?

Traveling recently from one Southern city to another by rail, I noticed a parallel line stretching all the way between the two industrial centers. The business of both roads was far less than adequate to justify even one railroad through that region. Free competition was reaping the sterile fruit of its illogical and unreasoning policy.

In a great city of the East I saw two steam shovels excavating the site for what was to be the tallest skyscraper in the metropolis. They were doing the work of at least a hundred men.

Increased profits to contractors meant disastrous loss to many unemployed individuals. Thus the motive of gain inflicted serious misfortune upon hundreds of human beings.

A trade journal recently related the history of a successful corporation, justifying its methods and commending its achievements. The record showed that the corporation started with an investment of \$25,000, issued stock to the estimated value of twenty millions, paid regularly annual dividends of six per cent to investors, while during a period of years wages to workers were cut millions of dollars and many hundreds of laborers were discharged into the swelling stream of the unemployed. Thus has privilege exacted its toll from the unprotected masses.

What then is the cause of the prostration of our economic resources? Without question unbridled competition, re-

THE ABUNDANT LIFE

lentless greed for gain, and discrimination in favor of highly privileged groups have been major factors in the series of causes which brought on the depression.

LAWLESSNESS

Whence came the moral bankruptcy which reveals itself in the lawlessness rampant today—lawlessness shown by diminished sensitiveness to immoral acts, by the unreasoned assertion of individual rights, and by the unbridled indulgence of the lust for power? Lawlessness which expresses itself in toleration of indecencies, in rum-running and in gambling?

Well, look around you and what do you see?

A group of smartly dressed business men in a Pullman smoker discussing the new bootlegger in their building. A rather good-looking young woman has displaced the former masculine purveyor of illicit wares, and these respectable law-abiding citizens exchange views concerning the improvement in the business.

A small town tragedy some months ago played up by the press as having a possible connection with "big shot" racketeers operating from a distant city through agents who dispensed liquor in the fashionable quarter of the town.

A widely known physician reports attending a convention held in a city "wide open" for entertainment of delegates, with the hotel in which the headquarters were located turned into a veritable saloon.

A visitor to a capital city reports that the hotel in which he was a guest was full of drunken and carousing men on the very night when a prohibition rally was held in a building close by.

THROUGH NATIONAL EDUCATION

At the beginning of a political campaign headlines screamed in a Sunday morning paper:

"We Want Beer!"

"One hundred thousand thirsty go slumming for a glass of beer."

"Half million look on as the noonday to midnight procession moves."

The account continued: "The mayor marched with the paraders halfway around the park, then climbed into an auto to review the marching throng. Promptly at noon the mayor halted the parade and asked everyone to stand with bowed heads for one minute in tribute—to Colonel and Mrs. Lindbergh."

This only a few days after the mutilated body of the dead baby of the Lindberghs was found rotting in the woods. For weary weeks the distracted parents had been seeking to wrest their child from kidnapers, otherwise referred to as gangsters, racketeers, rum-runners. The latest cross-page headline about the tragedy announced, "The Lindbergh hunt turns toward rum-runner."

For whom does the rum-runner perform his nefarious errand?

Why, for the respectable business men in the smoker, for the reputable doctors in convention, for prospective lawmakers gathered in a political meeting—all who use the wares of the rum-runner.

I heard a man say that he would gladly pull the rope to swing the kidnaper of the Lindbergh baby from the branch of a tree. I heard a woman say that it would give her fierce joy to push the button that would send thousands of volts through the quivering body of the miserable wretch. But will that man stop patronizing the bootlegger? Is that

THE ABUNDANT LIFE

woman ready to discard cocktails and highballs from her social functions? Was the New Jersey District Attorney right when, standing at the site where the dismembered body of the baby was found, he declared, "I believe that idealism still exists in America and that fathers and mothers will rise up to resent this invasion of home and civilization?" I wonder.

At almost the very moment when all this was happening the American Ambassador to a foreign government proved his loyalty to "democratic principles" by refusing to wear knee breeches and garters at the court reception, while he drank soda and whiskey as evidence of his conformity to the "practices of the country" to which he had been sent.

INTELLECTUAL CONFUSION

These incidents throw into sharp relief the intellectual confusion which paralyzes effort today. Particularly that anyone could think that knee breeches and garters were a greater affront to democracy than indulgence in a thing which had been outlawed by that democracy is a sad commentary upon the failure of prominent Americans to think straight concerning vital issues.

But a certain "creed of emancipation" is popular today. It is babbled by millions of thoughtless tongues. "Break down the barriers, the inhibitions, the taboos, the conventions it demands—give the man a universal license to do as he pleases, and the self-expression he craves for will begin."

But even such a cynic as Joseph Krutch laments that a man doesn't want what he gets after he gets it.

And Walter Lippmann, in deepest pessimism, writes *A Preface to Morals*.

A faculty-student conference gropes in a maze of un-

THROUGH NATIONAL EDUCATION

certainty as to whether there are any moral standards after all.

From the lecture platform, the classroom, and even from the pulpit, a counsel of toleration is often heard which signalizes the abject surrender of convictions which, if courageously proclaimed, might be relied upon to correct these mental aberrations.

THE NOTE OF HOPE

The elements of tragedy, then, which we find in our social order today are: Economic prostration, lawlessness, and intellectual confusion. Is there any way of escape from these disastrous distempers? Are we doomed to pessimism and defeat, or may we hope for ultimate, though long delayed, victory?

Many voices answer that in sound and complete education is to be found the solution of our difficulties. Principal Jacks, of Manchester New College, Oxford, is one of the flaming prophets who proclaim that the new day is to be ushered in through education. "But," he warns, "education must be brought into line with the life we live. Four-fifths of all education current today takes the form of a culture imposed from above on a social life to which it no longer corresponds. But the test of a sound social system is its capacity to afford continuous employment to the heroic element in human nature. Education, therefore, must be considered as the great romance, the summary adventure of our age, the central concern of every citizen, lifelong in its duration, universal in its scope, addressed throughout to the making of the whole man, and having nothing less for its object than to convert the totality of knowledge into human skill and bring it to bear on the

THE ABUNDANT LIFE

pursuit of excellence in every department of social activity.”¹

This view implies that in every human being there is a latent power which may be recognized as the passion for excellence. To awaken and foster this passion is the business of education. Through education this native power must be released to express itself in the pursuit of a worthy vocation, in the wise use of leisure, in ordered self-control which becomes the highest assertion of the completest freedom, and in right relations with men and women, safeguarding love and guaranteeing the perpetuity of the family as the ultimate social unit in civilization.

Now if education is really to affect society so widely and so radically, the process cannot be confined to the schools or limited to an episode covering only a few years of one's life, or be left entirely to the promotion and control of a highly professional group of individuals. The schools themselves must indeed be emancipated from narrow parochial sympathies and slavish loyalty to the calendar.

The press, perhaps next in importance to the schools, must be freed from the twin curses of intrenched greed and pandering to the sensual and made to serve, on the other hand, the high ends of corporate morality.

Amusements must be cleansed of the foulness of primitive indecencies and made to minister to the beautiful, the good, and the true. The triple giants, business, industry, and commerce, must be transformed from ogres seeking the destruction of hapless women and children into forces which will liberate and improve the destitute and the under-

¹ Jacks, Principal L. P., *The Education of the Whole Man* (New York: Harper & Brothers).

THROUGH NATIONAL EDUCATION

privileged. It is in relation to these last mentioned institutions that education will meet its severest test and ultimately achieve its greatest victory. Sensing the magnitude of the opportunity lying in this direction the president of a chamber of commerce declared that every factory in the country should become an educational center.

If education is to be accepted as "the summary imperative addressed by the universe to our generation which it must either obey or be damned for disobeying," it must be characterized by certain robust qualities. For one thing, it must dare to pioneer, to experiment, and to prophesy with clearness and courage.

It must devote its resources to the generation and diffusion of spirit, ideals, values rather than to the development and support of fixed practices of particular methods.

Above all, it must keep faith with the purpose of saving the whole man to the love of beauty, the practice of goodness, and the pursuit of truth.

We may well despair of correcting economic maladjustments merely by legislation. We may accept it as settled that it is impossible solely by law to compel a people to morality. No more can we hope by means of creeds and dogmas alone to lift the thinking of a whole people to the attitudes of truth and virtue.

A company of citizens were gathered together to discuss ways and means of saving the countryside from defacement by means of billboards and flaring trade slogans. In the midst of the discussion a wise man rose and said: You will never keep your beautiful country until you get a beautiful people to live in it.



ABUNDANT LIFE THROUGH CHRISTIAN EDUCATION

"My people are dying for want of knowledge."

HOSEA 4: 6.

TO THINK STEADILY OF EDUCATION is to gain a higher appreciation of Jesus.

Certainly, all that is best in religious education is traceable to his commanding influence. It is also true that education which technically disregards him is nevertheless inspired by his spirit and informed by his purpose.

This is clear when we compare the purpose of Jesus with some of the more familiar objectives of education. By his own claim Jesus came to give men life to the full. The spirit in which he went about his task is illustrated in what he said about the bruised reed and the smoking flax.

Undoubtedly a most effective expression of this spirit and purpose is to be found in the educational process.

For, education is the way by which persons are brought into proper relation to the world. The infant is merely moral and unintelligent. Its boundless capacities wait upon

THROUGH CHRISTIAN EDUCATION

the arrangement of an environment favorable to the awakening and development of the powers latent in its being. Just as the physical life cell must be circumstanced so that the embryo may develop into the physical form of a human being, so the soul powers must be properly conditioned before they can be quickened to life and aided to growth.

Consider the inaccessible savage on one of the South Sea Islands. To what a slight degree does he develop above the level of the brute! Think of the underprivileged child born in destitution and deprived of the advantages of a wholesome community life. Without the stimulus and incentive of group relationships, the understanding is only partially developed and remains for the most part in eclipse.

It is the learning process that makes the difference between the savage and the sage, between the brute and the human being.

Now, wherever intelligence has arisen above the level of mere animal existence, there is very definitely established a condition in which the individual continually gains larger knowledge and increasing skill. From association with other intelligent beings, by reacting to the necessities of work and play, by seeking to adjust himself to his environment in such a way as to secure safety and a measure of improvement, the individual learns, and in proportion to the extent of his learning the soul "wakes and grows."

It is clear, moreover, that every group of human beings accumulates a certain amount of knowledge, adds to it, and hands it on to succeeding groups by means of the learning process. This takes place within certain limits by natural and inevitable disciplines. A point is soon reached, however, beyond which improvement cannot proceed without

THE ABUNDANT LIFE

organized and purposeful effort to promote it. Thus the necessity arises for schools in which immature minds may acquire as much of the accumulated knowledge of the past as may lie within reach of their capacities. A system of schools extends, amplifies, intensifies, and directs the learning process.

Since, therefore, the learning process determines the character and the destiny of the individual, the question of its content, its quality, its aim and method are of unusual importance.

Now the schools of the nation of which we are a part fall into three general classes—namely: privately owned schools, those controlled by benevolent orders and the church, and those supported by the state. A little study will make startlingly impressive the fact that we have a vast system of education, apart from which no single unit can function successfully. The property values of this system alone amount to \$4,265,000,000. In sheer size the personnel of officers and teachers engaged in this enterprise constitutes an army more than a million strong. In the multitude of courses offered and in the methods by which the actual work is accomplished, the immenseness of the system is strikingly demonstrated.

In order to appreciate the significance of any single unit of the system it is necessary to recognize the close similarity which exists among the parts that make up the whole. It is not peculiarity that gives one school value over another, but likeness to all the rest of the schools in the scheme of things. What are these likenesses?

1. Characteristic of all education today in America is the aim to give *equal opportunity* to all young people for a complete education. The democratic spirit of modern

THROUGH CHRISTIAN EDUCATION

education is one of its most attractive and wholesome features. No institution would confess pride in offering education as a luxury to be enjoyed only by the few who are able to pay a large price for it. Even the most expensive schools maintain loans and scholarships and ways and means of self-help to enable any student who desires to do so to take advantage of the facilities offered. The romance of Peter Menikoff is repeated many times over as ambitious youth dares to leap the hurdles that lie between the starting post and the goal of finished training. The General Board of Education of the Methodist Episcopal Church, South, maintains a loan fund amounting to \$200,000, out of which \$20,000 is made available during a single year for one hundred and fifty students in thirty-nine institutions.

2. Next, *the scientific spirit* is characteristic of all modern education. This spirit has been characterized as religious, in that it is receptive, it subordinates self to the highest ends of truth and exhibits integrity and reverence in the pursuit of truth.

3. But it is in the field of *curriculum content* that the similarity between the units of the vast system is most obvious. The teaching of *science* is not confined to the scientific schools. Every college has its laboratory, library, and personnel of scientific instructors. Recently a church college was denied admission into a standardizing association because it did not meet the requirements in the scientific field. On the other hand, schools supposedly devoted to pure science include in their offerings courses leading to the *Liberal Arts* degree, as, for example, a school of mines located in a mid-western state. Again, the *fine arts* are being introduced into all the channels of education. At

THE ABUNDANT LIFE

a western state university a school of music comparable to some of the best in the East has been established, and the head of it has become known far and wide as an apostle of music to the common people. To the same purpose, Walter Damrosch has introduced music of the finest quality by radio into the public schools of America.

Moreover, universities hitherto devoted to the liberal arts and professional training are becoming in ever larger degree schools of *technology* in which agriculture and the mechanical arts as well as philosophy and medicine are taught. A Launderer's Association appealed to a state university to add a department of laundering, and one university actually announced a course in mixing soft drinks for soda fountains.

4. Once again, judged by sheer *idealism* there is little discernible difference between one school and another. All place the central emphasis upon the child. The day has past when the *kindergarten* is considered adequate for the development of child life. The public school, and then the church school as well, is pushing back into the homes of the people to minister to children of pre-school age. The dignity and worth of personality is furthermore stressed by allowing elective courses in advanced studies and fields of research and by encouraging the use of independent judgment in choosing a *vocation*. To crown it all, education today, whether enterprised and supported by the state or the church, is proclaiming and working for a *new social order* in which vital and upbuilding elements will be dominant.

Now the question is inevitable, What is to be the place of the church college in this vast scheme of education? The church college enshrines the vigor, the daring, and the

THROUGH CHRISTIAN EDUCATION

reckless devotion of the pioneer spirit. It opened wide a door of opportunity for youth before the state became conscious of its obligation to education. Martin Luther, following the Reformation, prodded the German state into assuming responsibility for the education of the people. Yet at the end of the eighteenth century no country in the world had developed a public school system such as we have today. It is well known that many great foundations in this country, like Harvard, Yale, and Vanderbilt, were the direct products of religious idealism.

Even in secondary education the Church has consistently led the state in providing cultural advantages for youth. It was only toward the close of the nineteenth century that the high school made its appearance. Consequently, from one border of the commonwealth to another, within the memory of men now living, rose a line of academies built and fostered by the Church before the public secondary system was introduced. Today, caught in a rising tide of enthusiasm for education on the part of the state unparalleled in history, the Church still maintains twenty-two academies, worthy survivors of a once ambitious plan.

The church college today must be regarded in the light of radically changed conditions. It must be looked at in relation to a veritable host of other schools which have grown up around it. What is to be the place of the church college in this new scheme of things?

There are two possible ways of looking at the situation. One view holds that the church college is simply a unit among thousands of exactly similar units in the total system, *e pluribus unum*. The other insists that the church college has entirely distinctive characteristics, that it is peculiarly

THE ABUNDANT LIFE

unique, that it offers something in education which no other schools can or are disposed to supply.

The first of these positions makes it necessary for the Church-owned and supported school to win its place and maintain its existence by successful competition with all other schools in the system. In equipment, endowment, scholarship, social advantages, athletic attractions it must not fall one whit behind more powerful institutions supported by more powerful foundations and public taxation. Therefore it must conform to standards prescribed by agencies which have no special interest in the development of the church school. Consequently there is frantic running to and fro to provide ways and means of "keeping up with Lizzie." The second view, while ready to meet every legitimate requirement of excellence in scholarship and character of personnel is nevertheless deeply convinced that the continuance of the church college must depend upon a certain quality, atmosphere, spirit, and idealism which cannot be expressed in terms of wealth or popular college activities. It believes with abounding courage that the church school adds a plus sign to the equation of education and thereby justifies its existence and guarantees its permanence. It is prepared to omit certain courses in the field of general education and strengthen the content of the curriculum in elements that are primarily religious, leaving to the state the part of education which the public is entirely willing to support.

In front of the Boston Museum stands the statue of an Indian seated upon a pony with arms uplifted in adoration and prayer. The worshipful gesture breathes yearning and aspiration which reach above self to a power beyond, to an order of values and forces superior to the animal he

THROUGH CHRISTIAN EDUCATION

bestrides and the ground upon which the beast stands. Religious motivation must vitalize and complete the art of teaching. It is the essential ground of justification for the church college. It is neither vague nor general, but clearly concentered in the person and character of Jesus Christ. This is no time for a church college to be ashamed of being religious. It dare not content itself with the purpose "to make neither the religion nor the scholarship of the college a conscious thing." It will lose its soul if it have "no religion to brag of." While its religion should be as remote from mere piousness as the East is from the West, nevertheless a genuine faith cannot but show itself in robust courage and fruitful discipline.

Three things at least should characterize the school supported and fostered by the Church:

1. Its definite *objective* should be to build Christian character. Nothing short of this can justify the effort to maintain schools under the control of the Church. Intellectual culture, social refinement, scientific skill, while of great importance, cannot be permitted to overshadow the purpose to make sincere Christians of those who come under the influence of the church college.

2. The enforcement of distinctively religious *discipline* is another thing which should characterize the church college. With this aim primary, anything that runs counter to its purpose should be frowned upon and excluded from the life of the institution. On the other hand, those practices which have, from immemorial time, possessed value for the culture of persons should be persistently adhered to. It would seem strange that the faculty of a church college should debate the question whether stated worship should be a part of the program of the institution. It is true,

THE ABUNDANT LIFE

however, that in some church-related institutions students are excused from the discipline of corporate worship.

3. A third requirement for the church college, if adequately met, will go a long way toward giving the institution the character of a Christian school. I refer to the employment of a thoroughly Christian *faculty*. The strongest trend in education today is toward closer personal contacts between faculty and student. Wisconsin, Columbia, and Harvard have experimented with small colleges within the university for the purpose of bringing earnest students into closer and more helpful relations with competent professors. One boast of the church school has always been that it gives opportunity for such intimate personal fellowship between teacher and learner.

But this intimacy between professor and student may be destructive of the very qualities desired unless the teachers themselves are vitally and aggressively Christian. For the simple reason that the church college is usually composed of a small group of students, it owes it to society to foster and express the most vitally religious idealism possible. And this cannot be done without a Christian faculty.

The first duty then of the Church is to hold religious instruction in the church college at so high a standard of excellence that it will be credited in any graduate school of the land. A second duty, like unto the first, is to enter with large purpose and ever-increasing liberality the rapidly opening doors of opportunity in the life of the state-supported schools and colleges. To the work in state institutions of higher learning already enterprised, the Church is invited to add the effort to introduce the religious emphasis in public school education. What has been done in Chattanooga since 1922 may ultimately be ac-

THROUGH CHRISTIAN EDUCATION

completed in every city in the South. There the Bible is an elective in the curriculum and the enrolment in courses offered is steadily increasing. The aim of the Church should be not merely to build an institution which offers religious instruction only to those who may be brought under its influence, but to make religion a saving factor in the total process of education from the kindergarten to the highest graduate school of the university.

Dare the Church refuse this challenge? How can religious leaders deny an appeal like the following which comes from a professor of education in a great western university: "Not only do we have instincts which . . . fit us for and therefore do predict an ideal world, but we have latent within us the innate forces that will gradually create such a world. These creative forces are those group-preserving instincts which lead us to altruistic service and at times to immeasurable loyalty to social ends and group ideals so vast and unpicturable as to be fitly called the cause of God. . . . To set this vision before the souls of our young people and to cause it to function as a motive in their lives, this is religious education. . . . Toward this polar star point all the great movements of the period. It is the new world view by faith in which modern man is to save his soul. And yet it is not new at all. For what is it indeed but the philosophy of life expanded so long ago by him who called himself the Son of Man?"¹ And even so unaccountable a person as George Bernard Shaw writes: "After observing for sixty years the behavior of mankind, I am convinced that the only hope of overcoming the ills in which we find

¹ Finney, Ross Lee, *A Sociological Philosophy of Education* (New York: The Macmillan Company). Used by permission.

THE ABUNDANT LIFE

ourselves is the principles that Jesus would have put into effect if he had taken the path of the practical statesman. We crucified Christ on a stick, but he seems to have got hold of the right end of it, and if we were better men we would try his method.”²

“If we were better men”—is it not our business, as well as high privilege, to demonstrate the power of Jesus’ ideals in the total field of education?

² Shaw, George Bernard, *Works* (New York: Brentano’s, Inc.).



ABUNDANT LIFE THROUGH REDUCING

"We must strip off every handicap." HEBREWS 12: 1.

IN STRIVING FOR THE ABUNDANT life, we are hindered by grievous weights and beset by insidious sins. It is impossible for us to shut our eyes to these facts. But we are not here to be defeated by hindrances or destroyed by besetments. There is a way out. It is our business to find that way.

It is well to remember at the outset that the estimation of handicaps depends upon the point of view which one may have at a given moment. A spectator at a game would not consider a heavy cloak a handicap, but a contestant would. The keeper of a lodge would not think of shelter and warmth as interfering with his duty, but a builder has to brave the cold of waste places and the peril of dizzy heights. A puppet would not regard the strings by which it is pulled as a hindrance, but a creator must have unlimited freedom.

There are many things which are good enough in them-

THE ABUNDANT LIFE

selves, but which under certain conditions become useless or positively harmful.

Likewise, there are many things which in themselves are evil, but which, brought under the influence of altered conditions, become positively helpful.

ON THE MARCH

What is our case today? We are on the march. The moment has struck for us to quicken our pace. And there are witnesses of our action who will not forgive a failure.

It is always a hard thing to handle new possessions. Things novel and strange cause discomfort and retard progress. The mastery of a new tool, screwdriver, or automobile is to be gained only at the price of painful effort. Suddenly obtained wealth brings with it a heavy burden of responsibility. The newly rich are the butt of coarse jests and scathing witticisms. They stupidly clutter up the simple machinery of their minds with a superfluity of half-finished novelties or unmanageable experiences. When inexperience is weighted with the trappings of a multitude of late inventions, it is a foregone conclusion that the race will be marked by dispirited endeavor.

This is a fruitful source of faltering and delay. It is the supreme danger to which youth is exposed, but those who are mature are not entirely free from peril. Science and art and philosophy and literature have emptied the wealth of centuries of creative effort into the lap of youth. Youth beholds the color, the shape, the convenience of these things and recklessly enjoys them. But youth does not understand what they mean. On the contrary, there is a tendency to revolt against the very forces which created these advantages. Youth fails to acknowledge the sources

THROUGH REDUCING

from which flow the abounding benefits of modern civilization. They revel in the splendor of the white lights and forget the name of Edison. They enjoy the ecstasy of the radio and forget Marconi. They accept immunity from the scourge and the plague and care nothing about Pasteur and Harvey. They surfeit the mind with screen impressions and remain ignorant of the great playwrights and actors who attained summits that can never be reached by writers of scenarios. In short, youth is so fascinated with what is new and unfamiliar that the mere suggestion of permanent values in the past irritates and alienates the mind. Youth despises precedents, believing that its own devices are superior. It hates anything that claims antecedents, holding that the way to freedom is by escaping from the influence of dead masters.

TRAPPINGS OF NOVELTY

The effect of all this is to weight the life down with a multitude of novelties. Scarcely has one new thing been tried when another demands consideration. New theories of art—impressionist, cubist, realist—new views of behavior, new teachings of science, new doctrines of religion crowd in and confuse and overburden the bewildered soul. Youth tries to include everything in its program. Pleasure, charity, study, religion—not of one kind each, but of multiform variety—are put on the list of activities and bravely attempted.

We are reminded of the Athenians, who spent their time "either telling or hearing some new thing."

In so far as this restless striving after strange effects means an effort to express individuality, to develop personality, it has a certain value. But it is vicious and de-

THE ABUNDANT LIFE

structive in large measure, because it ignores the existence of truth and beauty and goodness *in themselves* and apart from the attainments of single individuals or groups of individuals. Ideals, standards, measurements of virtue cannot be created afresh and given validity by successive persons according to the whim and fancy of each. In art, the real master is one who dedicates his soul to the service of beauty which masters him as an ever unattainable perfection. In letters, the real master is one who devotes his genius to the expression of truth that has haunted the soul of every prophet since time began. In behavior, the real saint is one who practices a goodness that is more than the sum of all the experience of the past.

On a great boulder, standing guard over the tomb of Emerson, are carved these words:

"The passive master lent his hand,
To the vast soul that o'er him planned."

It is experiences in life which satisfy this conception that save from the fatal hindrance of things new and strange. "The pattern" showed to Moses in the mount and "the righteousness" of Jesus Christ proclaimed by Paul stand for the perfect norm of reality which lies back of all manifestations and claims the allegiance of every thoughtful person.

One of the deadliest dangers in new things is that they encourage the love of little things. One inhabitant of Lilliput could do nothing with Gulliver. But a host of the diminutive people could bind him and make him their slave. One of the easiest and most treacherous sins is to give the central place to little things. A pebble in the shoe may cause lameness. The habit of picking out trivial things

THROUGH REDUCING

and magnifying them as of first importance will prove disastrous in the race of life.

Every man suffers in the estimation of his fellows when attention is fixed upon his unfavorable characteristics. Paul impressed the Corinthians by the soundness of his wisdom, but some of them were offended because of his physical infirmities. And they lost the power of his message by magnifying his bodily weakness. Woodrow Wilson won immortal fame by the beauty and force with which he voiced the longing of humanity for freedom and brotherhood, but certain objections to him personally were such that the benefits of his unselfish labors were almost destroyed.

It is thinking too much of little things, unessential things, accidental things that diverts attention from the main business in hand. It is this that divides our forces and weakens our power. It is this that holds us back from the appointed goal. It appears in an aggravated form in sectarianism. The divisions of Protestantism, wrongly handled, threaten to defeat the very ends for which Protestantism was born, we are solemnly warned by a great churchman, S. Parkes Cadman, and by a great layman, John R. Mott.

OLD CONTAINERS

And now, as strange as it may seem, I am going to say that another hindrance of equal danger with the ones I have just discussed is that of being encumbered with things that are old.

The stream of life bears upon its current many objects of different value. But it is the stream we should be interested in, not the shapes that float upon it. One day Britain towed out to deep water and sank the vessel that had been

THE ABUNDANT LIFE

Admiral Beatty's flagship at the Skagerrak. Modern manufacture advances by scrapping old models of machines.

But, despite the wisdom shown in this respect, we are slow to improve our intellectual and spiritual possessions by the same method. A certain man carried about for many years a chest made of rare and beautiful wood. In the chest he kept a bundle of letters from the hand of a friend. The time came when he desired to get rid of some of his excess baggage. He burned the letters and saved the chest. In a short while he received this inquiry: "Have you any letters of Walter H. Page, especially some written in his youth and early manhood?" Alas! They were the very letters he had destroyed.

It is a mistake to value the container more than the contents. Forms, symbols, phrases, formulas, once grown familiar, hold the place in our affections which ought to be given to the truth for which they stand. We often confuse truth with the vehicle by which it is conveyed. We identify truth with the form in which it has been habitually expressed. If the form gets shattered, we think the truth perishes with it. Indeed, we accustom ourselves to fixed statements and formulas until we become convinced that a new exposition of the same idea is to be distrusted.

LAYING HANDICAPS ASIDE

What baggage will society, once freed from the "crusted shells" of the past, fling away? War, with its crushing burden of armament, will go. Competition, with its internecine industrial strife, will go. Race hatred, with its fear and violence, will go. Religious fanaticism, with its crude materialism and blundering inquisition, will go. Then, no longer weighted down with these immoral and unspiritual

THROUGH REDUCING

impediments, the race of men can look into God's face unafraid and call each other "brother."

At any cost, the pursuit of larger liberty demands the laying aside of the weights that hinder progress.

To one who is running a race, the greatest incentive is to be able to see the pacemaker. "Looking unto Jesus" has a priceless value for those who see Jesus in his true significance. In his translation of the passage from which these words are taken, Moffatt calls Jesus "pioneer" instead of "author." That is suggestive. One thinks of a newly blazed trail and a clearing with a log cabin in the center. One imagines the hardships and dangers overcome and rejoices in the success of the bold adventurer. That, indeed, is what Jesus means to those who are weighted with useless baggage and beset with insidious sins. He has passed along the trail before them. He has attained. Standing on the hard-won height, he cries, "I have overcome, . . . follow me." In his face glows the light of victory. The laurel wreath, however, does not adorn his brow. Instead, he grasps it in his hand. He holds it in readiness to bestow upon those who reach the goal. O lovely attitude! How paltry seem the weights—the new things, the little things that bulk so large! How powerless the besetting sins, the old things, so decrepit, so futile, so sterile! Let us run!



ABUNDANT LIFE THROUGH THE CHURCH

"On this rock I will build my church."

MATTHEW 16: 18.

IN SEEKING THE ABUNDANT life, what may youth expect of the Church?

The cynical will answer: "Nothing. Young people are not thinking seriously about the Church."

The pessimistic will answer: "What young people? There is a small minority that may expect something of the Church, but the most do not care."

The average leader in the Church is thoroughly bewildered. His awkward efforts to meet what he thinks are the needs of youth prove it.

It is a safe guess that a far greater number of young people than many suppose are expecting something of the Church. They are not readily communicative on religious subjects. Besides, they do not clearly understand what they actually expect of the Church. They have not formulated their demands. The vagueness which oppresses them

THROUGH THE CHURCH

shows itself in discontent. But discontent itself argues life and at least a longing for something desirable which is not experienced. What yearnings may not young people entertain with reference to organized religion?

An elaborate analysis would lead into a maze of contradictions and burden the discussion with unprofitable detail. It will be enough to suggest a few major respects in which youth is inclined to question the Church rather closely.

INTEREST IN THEIR QUESTIONS

Young people desire on the part of the Church a sympathetic and intelligent interest in the questions which they have to face. They are just a little puzzled because the Church seems to think that they care only for amusement and recreation. When the voice of the Church speaks to them, it is so often in tones of reprimand, exhortation, and alarm. Then the Church has sometimes acted as if it thought its duty to young people was to substitute a wholesome play-thrill for a doubtful play-thrill which pulled in an opposite direction.

Youth has some ideas about this conventional attitude of the Church. One is that the Church fails to esteem at its true value the inquisitiveness of young people concerning some of the cardinal questions of life. The Church scarcely realizes what young people are thinking about, are compelled to think about by reason of the scientific emphasis in education. The Church rather seeks to avoid raising hard questions for young people and is disposed to evade some which have already been raised elsewhere. Youth wonders about this. Why should the Church be afraid? Why should the Church say that these things are unimportant? Why should there be silence in the Church

THE ABUNDANT LIFE

touching the questions which most engage the attention of thoughtful young people?

"We do not care to attend church because the preachers almost never take up the subjects about which we are studying and thinking every day," was an answer which appeared in a student's reply to a questionnaire. Soon after her boy entered the freshman class at college, a mother confessed her distress because the youth had been required to prepare a paper on Fosdick's *The Modern Use of the Bible*. Regardless of laws prohibiting the use of certain phrases employed by science, boys and girls who go to school, who read the papers and the magazines, and who hear informed persons talk are bound to receive new and sometimes disturbing information. At the risk of losing her young people, the Church too readily encourages the suppression of these inquiries.

RELIGION IN TERMS OF EXPERIENCE

Youth also wonders why the Church insists upon offering credentials for religion which are never discussed in connection with other interests of theirs. The change from the atmosphere of the schoolroom on Friday to that of the church on Sunday too often tends to breed the conviction that religion and reality are leagues apart. In a forum a student declared that youth was little interested in the Church because "too much ax-floating religion" was emphasized.

The presence of an element of the mysterious in religion is a fact which none would think it useful to deny. But this does not warrant an appeal to magic. The common use now made of the occult in theatrical entertainments, spiritualistic seances and the like does not suggest religious

THROUGH THE CHURCH

values. It is rather depressing to young minds to exchange the zest of searching for intelligible causes for merely the dramatic repetition of stories which served as the intellectual stimulus of honest seeking minds. The pastor who said, "I have been in a college pulpit fifteen years, and I have not yet learned to give my message in a language that students understand," may well have been thinking of the hiatus between common experience and religious practice.

Thus to speak of the mysterious in religion is not by any means to question its reality. On the contrary, it voices the demand that the supernatural shall be recognized in terms of experiences which actually befall men today. Jesus himself declared that a miracle in the flesh was far easier and therefore less significant than the forgiveness of sins. To see the supernatural in healing sympathy, in victorious justice, in conquering kindness, in the love that changes enemies into friends, in lifting the submerged, in daring the Cross, in making saving beauty be—this is to find the supreme credential of faith in the occurrences of everyday life. It is to attain that highest mysticism of all, the mysticism that knows the justice of Jesus' great judgment, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

FIDELITY TO ETHICAL REQUIREMENTS

Not only do young people expect the Church to treat more seriously the questions which disturb them in the realm of thought, but they demand that the Church stand for the broadening ethical requirements of the Christian faith.

THE ABUNDANT LIFE

PROPERTY

Thoughtful young people are anxious lest the Church fall a prey to the property complex. They do not believe that the people who write the checks should control the policies of church and state. They wonder why wealth carries with it honor and position and power, regardless often of personal character and worth. Why the man in fine raiment with a ring is given a higher seat than the man in mean attire and no ring is not clear to them. The dependence of the Church mainly upon men of wealth for support and management and the consequent timidity it shows in regard to social justice is a cause of much perplexity to the awakening youth of the country. As they become informed about the means used to suppress discussion and to punish those who voice opinions contrary to accepted beliefs, they wonder why the Church does not exert her influence to secure fair play. As they come to the point of deciding upon their life-work, they question why the Church does not speak more positively and sincerely on behalf of lifting business to the plane of a service profession. The few who have become acquainted with the "Social Creed of the Churches" are curious to learn why the fine principles it contains are not more specifically set forth in sermons and articles and more definitely made effective in the large business controlled by the Church itself.

RACE

"Dago, Sheeny, Nigger—and the Golden Rule."

That was the subject of a sermon announced by the pastor of a wealthy city church. The phrasing was intended to show the sharp contrast between the prevailing

THROUGH THE CHURCH

feeling toward foreigners, Jews, and Negroes and the requirements of Jesus' great rule of conduct.

A minister of the Gospel once objected with manifest resentment to addressing any Negro as "Mr." or "Mrs."

A person widely known through journalistic activities, in writing of the failure of an effort to unit two great institutions, said: "Swayed by influential leaders, there were many who received the proposal as standing for social equality with the Negro, and when the agitation was carried into the local congregations in the South and the word "Negro" was mentioned, the people saw red—not black. There was the fear that the place assigned the colored man gave him a position in the Church, South, out of keeping with the settled convictions of the South with reference to the relations between the white and colored races."

The "settled convictions of the South" are being searchingly examined by youthful leaders. The opinion is spreading that too many of those convictions are based upon misunderstanding, wilful prejudice, unwarranted pride, covetousness, and fear. Youth believes that brotherly love, rather than unjust discrimination and deliberate repression, is the solution of the difficulties which thicken on every hand. Youth thinks that the Church can afford to preach Christian courtesy, equal opportunity, uniform justice, and practical co-operation with reference to other races, without endangering the security of any true social value or compromising the position of any genuine individual. Youth has pointedly told the Church what is expected of it in regard to the race question. The findings of a youth convention held in the South declare:

THE ABUNDANT LIFE

We see pagan standards ruling in too great a degree the relations between races of the world. Particularly do we feel that the situation in the South, where a backward race lives among us, calls for the finest expression of the Christian spirit of generosity, service, and respect. We go on record as believing in this matter, as in others, we must abide by the principles of Jesus—namely, the Fatherhood of God, and the Brotherhood of Man, and the supreme value of human personality. We go on record as favoring and we recommend that our Church take steps to bring about as far as possible equal advantages between the races in education, in the administration of the law, in economic matters, and in opportunity for self-advancement.

INTERNATIONAL ETHICS

The Church has always considered itself an international agency. Through the missionary enterprise she has included all peoples and tongues in her field of endeavor. The effect upon governments has been profound and far-reaching. In this expanding program youth has played the leading part.

For this reason young people believe that the Church is in duty bound to hearken to their demands in regard to international relations. They have said with unmistakable sincerity that the work of missions itself ought to be radically altered in order to meet the rising aspirations of nations who owe their awakening to the message of the Gospel. And now they are saying that the Church ought to demand the substitution of love instead of force as the means of determining relations between one nation and another.

At an interdenominational student conference, when the vote on war was polled, a spectator smiled cynically and remarked: "That's all very fine and heroic, but when it actually comes to the choice between Uncle Sam's uniform

THROUGH THE CHURCH

and a firing squad, these youngsters will take the uniform." After the findings were published there appeared in a religious journal a lengthy attack upon the declaration against war. While many veteran leaders in the Church approve and encourage opposition to war, it is still true that the prevailing sentiment is in favor of war *as a last resort*.

Increasing numbers of young people are coming to the conclusion that the Church must insist upon *Love* as the last resort. And they reason that the way to make love the last resort is to make it the *first resort* in all international relationships. They are not "namby-pamby," "mollycoddle," or "white-livered," as a writer who boasted himself a Christian said they were. On the contrary, they are convinced that it takes more courage to demand justice and forbearance in international attitudes and behavior than it does to march with a million men into an Argonne inferno to enforce an unjust decision arrived at by a small group of men motivated by greed, controlled by fear, and holding human life in contempt.

The youth of the Church are learning "more about Jesus," as a Sunday school hymn puts it. They are beginning to understand why he took the stand he did on public questions and why he taught the principle of the Golden Rule. They are finding out that before the irresistible spread of the light of his countenance slavery and duelling and pestilence have fled like the shadows of evil dreams, and they believe that the curse of war is doomed to go the same way. They think that the Church ought to lift Christ up before mankind—the Christ who never held a spear in his hand but rather submitted to be pierced him-

THE ABUNDANT LIFE

self in order that men might be convinced that love, not force, is supreme.

How then may the Church contribute to the abundant life?

By showing sympathetic, intelligent interest in the questions youth are facing, by interpreting religion in terms of recurring experiences, and by consistent fidelity to the broadening application of the ethics of Jesus to all human relationships.

When the Church, not in the person of a few leaders merely, but in the rank and file of its ministry and laity, sees the vision and gains the power to report it, the youth of the Church will give abundant proof of their loyalty to him who is the Head of the Church—even Jesus.



ABUNDANT LIFE THROUGH PROVIDENCE

"Fountains full of water." PROVERBS 8: 24.

FOUNTAINS ABOUNDING WITH water," declares the habitual friendliness of nature. A brimming cup means life for the traveler scorched inwardly with maddening thirst. A brimming river nourishes the willows on its banks and clothes the valley in a garment of living green. Timely rains soften and energize the earth, causing it to yield wealth-giving harvests.

The cup, the river, and the rain make the heart sing with gladness. Plenty fills the barns of the faithful husbandman. Supplies flow through widening channels to meet the wants of dwellers upon the land. Satisfaction, comfort, and security mark the passing days with sweet contentment. Under such conditions thoughtful men are thankful. In many ways they strive to show the gratitude they feel.

But when the cup is empty, and the river is dry, and the rains cease, what then? Are men thankful? Do they think of the goodness of God and praise him for his faith-

THE ABUNDANT LIFE

fulness? Should they? Can they? Not if gratitude is determined by the personal enjoyment of good things, or thankfulness depends upon advantages and special favors received. If the unceasing flow of "fountains full of water" is the condition of gratitude, then there will be no sustained thanksgiving. For fountains abate their stream, the grass of the field withers, and harvests fail.

GRATITUDE GROUNDED ON DEPENDABLENESS

Gratitude is not grounded upon these variable factors, but upon the dependableness of God. Drought, calamity, disaster are limited as to area and often affect only an individual or a group. They are interruptions of normal experience. The curve of God's care and bounty is constant in spite of violent fluctuations at isolated points. And its trend is upward.

And Paul knows "how to be abased and how to abound." Consider then the faithfulness of God.

"THE EARTH BRINGETH FORTH FRUIT OF HERSELF"

In any part of the world this is true. Scratch the surface of the earth in China, and you get rice; in India, wheat; in America, corn and potatoes. The tropics supply dates and pineapples, and even the "friendly arctic" during its brief summer hastens to bring to perfection certain kinds of nourishing food.

Moreover, man has learned the secret of mastery over hostile local conditions. If the soil holds too much moisture, he digs a canal for drainage; if it is too dry, irrigation causes fructifying waters to flow; if it lacks any necessary element, his knowledge of chemistry supplies the deficiency.

THROUGH PROVIDENCE

Pests on fruit and plant are destroyed by the gentle art of spraying.

"Passing through the valley of weeping, they make it a place of springs," and the desert is made to "blossom as a rose."

The reward of husbandry is out of all proportion to the effort put forth, because God is dependable. Failure, loss, destruction is more often chargeable to the sloth or stupidity of man than to the mistakes or the neglect of the God we worship. "Thy faithfulness reacheth unto the clouds," and thoughtful men are thankful.

But God's faithfulness has not only height, but depth.

"THE FOUNDATION OF THE EARTH STANDETH SURE"

Material objects have an exact and constant relation to each other. Their weight, bulk, extension may be accurately measured. Their combinations may be correctly calculated. Grounded upon this unchangeable consistency of the material world, all sciences flourish. A palace covering acres or a skyscraper towering in the strength of its girders of steel rests upon the "foundation of the earth that standeth sure." The mastery that carries a highway of steel across the plain and hangs the swaying bridge above the torrent, the judgment that fits the strength of a bolt to the ton-weight strain of the load on the rail, the skill that guides the swiftly moving train through the night, all would be impossible except for the dependableness of the world that God has made. The mariner owes his ability to take a ship from port to haven to the steadfast setting of the earth in its appointed orbit. Shelter and movement, security and gain, comfort and safety at every moment of life are the gifts of the faithfulness of Jehovah.

THE ABUNDANT LIFE

And thoughtful men are thankful.

When man turns from the outside world in which he lives to examine the body with which he is furnished, reasons for gratitude are multiplied.

**"MY FRAME WAS NOT HIDDEN FROM THEE WHEN I WAS
MADE IN SECRET"**

How wonderfully adapted to the dependable world is the dependable body of man. It is able to assimilate the food for which it hungers, to survive changes of temperature and environment, and to make recombinations of the material forces, rearrangements of the vast furniture with which the world is supplied.

This power of adaption and control is the secret of health and strength. An injury to the body is met instantly by the organized resistance of all the native vital forces. A mere scratch on the hand summons to arms invisible defenders of the body's peace. The presence of poison in the blood sounds the alarm to millions of valiant defenders of the body's health. An impaired organ becomes an object of siege by powerful insurgents that seek to drive the invaders out.

In order to be well and strong man has only to work together intelligently with these guardians of the body's safety. Sickness, disease, plague are contrary to the purpose of our dependable God. He has arranged all things for our well-being. As we learn what his plan is and become acquainted with the laws by which he works, sickness and misfortune become less frequent and less prolonged and their severity is diminished. Sanitation, hygiene, preventive medicine are effective because our bodies are made to obey the laws which they express. And even when by

THROUGH PROVIDENCE

reason of ignorance or neglect of these laws health is seriously impaired, complete recovery is often made possible by getting back into harmonious relations with them. Neither personal suffering therefore, nor indeed the affliction of a whole community, justifies complaint against God. Health and strength for his children are the gifts he means to bestow.

And thoughtful men are thankful.

We must, however, pass on to higher ground to find the most commanding reason for thanksgiving.

"HE RESTORETH MY SOUL"

God is dependable in the realm of character. It would matter little that he proved faithful in maintaining a favorable material environment, in guaranteeing consistent physical laws, in assuring the health of his child, if man at the last should be left morally helpless and vile. That wickedness and wantonness blight many lives is too obvious to require acknowledgment. But the forces at work to save men from moral destruction are vaster and far more effective than many suppose.

God is just as careful to make the moral world dependable as he is to make the physical world dependable. Speaking of the farmer planting, Jesus said: "And the seed should spring and grow, he knoweth not how." That is, there is something besides the farmer's effort which really accounts for the springing up of the seed. That power works, whether man plows or not. His labor simply aids the soil to produce. Without his help the earth still brings forth many things other than thorns and brambles.

Even so it is in the realm of spirit. Consistency, absolute reliability obtain there just as in the physical world.

THE ABUNDANT LIFE

Any measure of obedience to spiritual laws brings about results entirely out of proportion to the effort put forth. The slightest departure from agreement with these laws instantly calls forth the corrective resistance of powerful spiritual forces. Every weak point is promptly reinforced. The presence of evil is sharply disputed by the forces of good resistant in man, and determined warfare begins. This happens whether a person thinks about it or not. The moral law acts to save the soul with the same promptness that physical laws display in their effort to save the body.

Nevertheless, as a matter of course, in neither case can complete deliverance or recovery be effected without the intelligent and purposeful co-operation of the individual. The faithfulness of Jehovah has provided checks and thwarts against invasion, but man's concurrent action is necessary to assure victory. So Browning sings:

"When the fight begins, within himself,
A man's worth something. God stoops o'er his head,
Satan looks up between his feet—both tug . . .
The soul wakes and grows."

Here lies the secret of that ineffable grace that we call forgiveness. It matters not how hardly the battle has gone against a man, how far down he has been thrust by passion or neglect, it is never too late to swing the soul into the tide of grace that bears upward everything that takes advantage of its reclaiming power.

So there is going on all the time a moral cleansing and refinement which is not seen of men. Persons who are thought bad would be far worse but for this pervasive power. And persons rated good owe everything to this perpetual spiritual renovation. This economy of grace commends its ministry to human need.

THROUGH PROVIDENCE

And thoughtful men are thankful.

Two main inferences from the preceding discussion may be emphasized. Gratitude is not conditioned upon personal good fortune or upon local exemption from adversity. It rests upon a right view of the dependableness of God for his world, upon the recognition that both his designs and his actions are conducive to the general welfare of his people.

The second inference is that gratitude on account of blessings which others enjoy is possible to one who himself may be destitute and afflicted.

The psalmist brings us to the conclusion of the matter.

**"WHAT SHALL I RENDER UNTO JEHOVAH FOR ALL HIS
BENEFITS TOWARD ME?"**

Let us leave aside every thought of word or of posture and try to understand what the true expression of gratitude involves.

It was a missionary who gave the formula that contains the heart and soul of genuine thanksgiving, "Attempt great things for God; expect great things of God." Effort and demand are the twin expressions that most deeply please the heart of God. He has made the world to be used. He has established it upon a foundation that is sure. He has supplied it with life-producing forces. Its reliability has been thoroughly tested. Acceptance of these beneficent provisions makes man a producer, a builder, creator, distributor. The power of initiative, which is vision, the spirit of adventure, which is faith, and ability to endure which is love, are brought to their highest development. The intelligent and unselfish use of these spiritual forces is the best of all ways of showing the Heavenly Father that we are thankful.



EXPRESSIONS
TO THE ABUNDANT LIFE



ABUNDANT LIFE THROUGH PARENTHOOD

"What father among you, if asked by his son for a loaf, will hand him a stone?" LUKE 11: 11.

WHAT ARE PARENTS FOR, ANY-way? The phrasing of the question is not accidental or ill considered. It sharply magnifies a tendency which is more or less pronounced to make little of the place and functions of parents in the present order of things. Is this tendency justified? Is it likely to grow stronger or abate? I am deeply convinced that parents ought to take a more important place in the social order than they have ever filled. Some of the reasons for this faith will be set forth in this chapter.

Parents exist for children. Without children they sink to a lower classification. To their children they stand in the place of God. They are providence itself and safety and security. For they look ahead and prepare to satisfy the needs of children before the needs themselves arise.

Parents are the guardians of individuality. Each child is

THE ABUNDANT LIFE

recognized as having claims of his own, and efforts are put forth to develop the person as an individual. To realize what this means, contrast the way any conventionally conducted children's institution deals with a child and the way a home deals with him.

Parents exercise discipline, without which the child can never gain freedom. The rod may not be the best instrument of discipline, but discipline there must be, discipline resting on authority. Authority may be expressed through the policies and the habits of the home better than through coercion.

Parents fix the ideals by which their children live and grow. They, first of all, acquaint the growing mind with what is excellent and hold before the imagination patterns of things that are to be.

Certain answers to the question proposed are so obvious that to write them down would seem to be a waste of time. To offer them again and again, however, may serve to make their importance unquestionable.

CONTINUING CREATION

Marriage is the established estate for keeping the race alive. Creation is not a finished result, even with respect to the earth upon which we walk, much less with respect to man. "Be fruitful and multiply and replenish the earth" was, from the beginning, the charter of virtuous intimacy between the sexes. Parents are God's agents of continuous creation. They are the instruments of his good pleasure in producing ever higher forms of intelligent life. When they fail to function God's major purpose is frustrated.

The sincere intention of marriage should be to have children. Anything short of this robs wedlock of its sanctity

THROUGH PARENTHOOD

and becomes a menace to the institution of the family. The most revolting concession made by the advocates of companionate marriage is that a man and a woman may live together without taking upon themselves the responsibility of rearing children. Only in the rarest cases and for the most exacting reasons may a husband and wife be excused for remaining childless. One of the major immoralities of the age is that married persons should selfishly refuse to become parents.

Let it be said, furthermore, that the practice on the part of thoroughly competent persons of denying birth to possible offspring merits determined rebuke. The deliberate effort on the part of such to lower the birth-rate by unnatural means constitutes an unwarranted interference with the divine method of creation.

DEVELOPMENT OF CREATED LIFE

If any should question that the primary business of married persons is to have children, certainly, nevertheless, none can dispute that it is the business of parents to nurture children already brought to birth. The care and feeding of infants has been reduced to a science which any mother may practice. The hygiene of the home has been developed to such a point that even backward parents may follow the simple rules which are prescribed. Adequate food, sufficient clothing, and ample protection are the advantages which parents must provide for their children. In other words, they must supply a physical environment in which the bodies of their children may grow to efficient maturity.

Besides providing for the physical wants of their children, parents also have the responsibility of making them economically productive. While guaranteeing the neces-

THE ABUNDANT LIFE

sities of life to growing boys and girls, habits of industry, thrift, and management should be insisted upon. Self-reliance ought to be cultivated as a requisite to good character. And knowledge of some useful trade or craft, with a degree of skill in following it, should be a part of the equipment of every child.

These are some of the obvious duties of parents. But consider now other functions which lie in realms where questioning and debate are persistent and clamorous.

In the early years the chief fact in the life of the child is the presence of the father and the mother in the home. The first efforts of the child are to imitate the actions, postures, and speech of the parents. Like a sensitive photographic film, the mind of the infant records impressions which will later develop into modes of behavior.

THE POWER OF EXAMPLE

The power of example is the most telling influence in the life of children. Parents can rely upon nothing which more vitally affects the developing life. The obligation, therefore, rests with relentless exaction upon them to behave habitually in such a manner as to furnish a wholesome pattern of conduct. In temper, language, deed, and behavior they owe it to the child to present continually an example worthy of imitation.

Outside the home lie large areas of experience where other agencies have begun to function *in loco parentis*. The school, the church, and community welfare forces are doing so much for the child that many question what is left for parents to attempt.

The school takes the child away from parents for the greater part of the most important period of his formative

THROUGH PARENTHOOD

years. It teaches him, trains him, cares for his health, and disciplines him. The church has taken over the moral and spiritual development of the child, while the community assumes responsibility for his recreation and entertainment. What remains for parents except to provide a house and a table and a wardrobe?

It is this condition indeed that dictated the question at the head of this chapter. In the face of the facts, what are parents going to do about their children?

Some all too readily, all too eagerly indeed, have surrendered their responsibility. They are not only willing for "George" to do it; they want "George" to do it. Questioned whether the schools would delay opening on account of the flu, a superintendent replied: "Yes, I think the mothers will have to endure having the kids at home for at least another week." There it is, the mental attitude of many parents reflected in the reply of the schoolman.

ACCORDING TO THE RESPONSIBILITY

In contrast to this implied impeachment, however, may be set the recent statement of a father who is himself an educator. He refuses to renounce his duty to his son in favor of any agency outside the home. He declines to abdicate. He frankly and cheerfully assumes the chief responsibility for the development of his child. After employing available resources to help his son attain economic independence, he will strive to give adequate perspective to the growing mind. First, perspective of spatial relations through the romance of geography and astronomy, then of time relations through history and geology, and of spiritual relations through religion. He will do this by interpreting to the boy the meaning of the offerings of the

THE ABUNDANT LIFE

schools and of the picture patterns seen in museums, laboratories, and art galleries. With his sympathetic guidance the boy will be helped to digest and assimilate the accumulated learning of the past and also to explore the future for "more enchanting isles."

Every parent is not prepared to do as much as this for his child. With many the equipment in knowledge and the command of resources are inadequate. Nevertheless, the spirit and aim of this father may be adopted by all parents. It amounts in the long run simply to a free giving of himself to the child on the part of every parent. Without stint, a father, in whatever circumstances he may find himself, owes it to his son to share the best he is with that son. By intelligent co-operation with other agencies and by guiding his children to an understanding of their true significance, the parent may continue to be a growing influence in the family. Comradeship between parent and child holds vast possibilities of good to the growing generation. The market place and the drawing-room at last may destroy the influence of the best schools if they separate the father from the son and the mother from the daughter.

Parents then are to furnish an example worthy of emulation; and they are to share with their children the social inheritance of the race. What else?

THE SOURCE OF RELIGIOUS EDUCATION

They are to provide religious enlightenment and guidance for their children. A father may not be a prophet to his age, but he must be a prophet to his children. First, he must be a priest. His is the high privilege and the exacting duty of accustoming the child to worship. Think of the significance in a child's life of his finding out that

THROUGH PARENTHOOD

his parents believe in God. Grace spoken at the table, prayer offered at the family altar, songs of praise and devotion in the family circle, attendance at church and Sunday school—the deep and formative influence of these things upon the dawning understanding of a little child cannot in any wise be overestimated.

A parent's responsibility does not end with doing these things before his child. He owes it to the child also to explain the meaning of such acts and observances. According to the capacity of the growing mind, he must instruct his offspring in the reasons for this kind of behavior. This leads to a confession of faith on the part of the parent and the employment of suitable means of making faith a reality in the experience of the maturing youth. The means which may be used in this high endeavor will not be coercion or, compulsion, or intimidation, or arbitrary and dogmatic answers to earnest questions, but guidance in daring experimentation on the individual's own account. Inquiry and investigation will be constantly encouraged rather than simple docility which contents itself with lifeless repetition of smooth-worn formulas.

Nevertheless, while the growing mind is invited thus to question, competent parents will not be without answers which to them are satisfying and which they may share with their children with growing confidence. Some things they will be ready to affirm with certainty. These are important: a personal knowledge of God beyond dispute, friendship and loyalty to Jesus Christ beyond suspicion, devotion to one's fellow-man in self-forgetfulness, inspiration mounting high in worship, and faith which finds reality in prayer.



ABUNDANT LIFE THROUGH OUR MOTHERS

"Honour your father and your mother."

Exodus 2: 12.

"He who curses his father or mother is to suffer death."

MATTHEW 15: 4.

ON THE SLAVE MARKET ONE riotous spring day a stalwart Negro woman was sold to the highest bidder. Led from the block, great tears coursed down her dusky cheeks as she bewailed the loss of her bonny pickaninnies. For yonder on one plantation her children were left behind while she was forced, for economic considerations, to take up life under a different master.

A hundred years after, a Negro artist interpreted the spirituals of his race to an audience in a university community. One of the most effective songs he used carried the theme, "Massa's gonna sell our ma." Many in the audience were moved to tears.

MODERN PROPOSALS TO ABOLISH MOTHERS

All were doubtless stirred with resentment against a

THROUGH OUR MOTHERS

system which was so heartless and so cruel as to separate a mother from her child. And yet in all seriousness and with ample justification I raise the question whether we have become entirely emancipated from that primitive point of view. For there are proposals aplenty coming from many quarters today that we consent on one ground or another to dispense with mothers.

The first of these proposals is that the reproduction and rearing of children be nationalized. It is one of the ogres which glares at us out of the confusion of Russian Bolshevism.

Another counsel more widely and persistently offered is that we sanction companionate marriage, that we recognize the validity of sensuous love without the assumption of social obligations.

A third proposal is that we legalize and promote knowledge of birth control. In fairness let it be said that this counsel is offered by many in the interest of better mothers. It is in this sense that the Federal Council of Churches and many of the denominations related to the Federal Council have entertained the theory of birth control; but while this is true, it would be disastrous to overlook the fact that the practice in question is advocated by many as a means of escaping motherhood entirely. It is here that the danger lies, and it will be hard to show that the advantages to be gained outweigh the perils encountered.

A fourth and last proposal which militates in a subtle and devastating way against motherhood is expressed in the "creed of emancipation." The new freedom for women is a more sacred concept in the minds of many than that of motherhood. We are told that women should be free from drudgery, from domestic responsibility, and from conven-

THE ABUNDANT LIFE

tions and allowed to take part without restraint in social, civic, business, and professional affairs. To the support of this theory have been brought the resources of the business world, the school, the church, and the government.

OBJECTIONS TO THESE PROPOSALS

Those who advocate the nationalization of children overlook the fact that the human species is entirely dependent upon the development of individuality or personality. And this is impossible in the mass.

Fiske pointed out many years ago that the human infant remained helpless for so long a time in order that there might be a chance for it to develop as a person. To this fundamental principle the most obvious trend in modern education completely corresponds. Everywhere the tendency is toward returning to the family-group idea as essential to the highest results from the educational process.

The answer to the insidious plea for the recognition of companionate marriage is that such a relationship is not congenial to love.

One day from my seat in the train I saw a little group of people at the station welcome the arrival of an expected guest. Down from the coach stepped a beautiful young woman holding in her arms a precious burden all bundled up in a blanket of blue. On the platform stood a middle-aged man and woman and several young people of different ages. Exclamations of delight and affection told the story. I was witnessing the appearance in the family circle of the first-born grandbaby. You cannot take an experience like that out of life and still have civilization.

Again, while walking through the Chinese quarters in San Francisco one evening I saw a young Chinese father

THROUGH OUR MOTHERS

leading by the hand two as beautiful children as one might care to see. With one clinging to his right hand and one to his left, he strolled along by shop windows and through the milling crowd, his face transfigured with a light that came from within. You cannot abolish a relation like that and still have civilization. On the campus of a co-educational college a young man asked for an interview. He told the story of an experiment with companionate marriage. At first entirely theoretical and academic in his attitude, he soon revealed the devastation of a great fear in his heart, a fear that the romance and the sweetness and the inspiration of a friendship begun in the spirit of a noble adventure had turned to withered leaves and ashes in his hand.

At a woman's college a beautiful girl in the third year of her course asked for an interview. She was interested in an academic discussion of some things she had heard a speaker say. At first treating the subject from the theoretical point of view, gradually she exhibited increasing agitation until at last her voice broke with a sob as she exclaimed: "Oh, sir, I have experimented with this thing myself."

No, say what you will, true love is not congenial to the practice of companionate marriage.

And what is to be said in answer to the plea that birth control be legalized? Simply this, that we dare not surrender either directly or by compromise the ideal of chastity and purity upon which the family is based. Tampering with this practice recently, according to press accounts, caused fifty young women students in a great university to be exposed to shame and death and a foolish doctor was haled into court for infidelity to his professional standards.

In answer to the plea for more freedom for women, let

THE ABUNDANT LIFE

it suffice to affirm that women are born to better things than mere idling or the mere manipulation of what others produce. They are born to help create a new humanity.

Are we to save our mothers? Is Mothers' Day to be retained in the calendar or dropped out as representing a weak sentimentalism which we have long outgrown? Will those who wear the white flower of memory and those who wear the red flower of devotion tear from their places these symbols of reverence and throw them to the ground to wither and die forever? I do not believe that we are yet ready to consent to doing without our mothers. But if we are going to save them to ourselves and to future generations how are we to proceed? The admonition of the text is, Honor thy father and thy mother. How is this to be done?

The highest honor we can show our mothers will be in the children we ourselves give to the world. Said Francis G. Peabody: "The desire that one's boy shall be unstained and healthy-minded means to be pledged to the same law of life. The most poignant sorrow which a parent can imagine or endure would not be the perdition of his own soul but the inheritance or contagion of his own sin reproduced in his own son. And the most justifiable and permanent happiness would be derived from the assurance that his boy legitimately trace his health of body and his strength of will to the influence of his boyhood home."¹

Interpreted, Peabody's language is impressively realistic. It means that honor to parents begins in sex reverence among young people. Anything that destroys this is sin

¹ Peabody, Francis G., *The Religious Education of an American* (New York: The Macmillan Company). Used by permission.

THROUGH OUR MOTHERS

emblazoned more conspicuously than could be wrought with any trick of modern illumination. It means for another thing radiant, robust, contagious health of body. All forms of dissipation are taboo—tobacco and liquor, and exposure, as understood by college men and women. All fall under the constraint of the admonition that we honor our fathers and mothers by becoming physically fit to become ourselves fathers and mothers. It means that all education must include the dissemination of knowledge and the training in skill that will insure the building of better homes and the rearing of better children. May the day soon come when no educational institution will be justified in excluding from its curriculum home economics for women and corresponding courses for men, in order that the fundamental principle of home building and family development may be inwrought into the characters of all who seek an education.

Having made the demand in all soberness that we honor our parents in the children we ourselves give to the world, let me hasten to add that every youth should honor his father and mother in love and affection unfeigned and suitably demonstrative. You have heard the story of the star graduate, valedictorian of the class and winner of the oratorical medal who left the platform, walked down the aisle, and pinned the trophy upon the faded calico frock of an old lady wearing a sunbonnet. Call that sob stuff if you please, but a graduate who could not do that for his mother lacks the essentials of being an educated person.

I knew a busy physician in a neighboring city who never let a day pass that he did not drop in for at least five minutes to chat with his widowed and invalided mother. Only last week I surprised a busy executive in his private office as he was intent upon writing a Mothers' Day letter

THE ABUNDANT LIFE

to his ninety-year-old mother who was thinking of him in a distant city. It is loyalty like this to a relationship which we can consider nothing less than sacred that may be depended upon to save civilization from decay.

Two equal forces are operative in the Christian religion—forgiveness and repentance. In vivid drama these mighty forces are portrayed on Calvary. The cross of Jesus stands hard by the cross of the thief. And Jesus becomes savior because he stretches a nail-pierced hand out toward the anguished thief. The highest we know of divinity touches the lowest we know of humanity and the miracle of redemption is complete. It is not an accident, but simply one of the inevitable things that the mother of Jesus should be exalted to a place of supreme reverence among Christians. For it is motherhood more than any other passion or relation in life that expresses the mystery of redeeming love. It is like a mother to care most for the littlest, the lowliest, and the lost. I have known such. Her first born came to her late in life and proved to be a defective. Not months, but years, passed before the child could walk. Still more time was necessary before the stammering tongue could make a sound resembling the word "mother"; but through the years, with patience like a God's and with an affection which adored, as well as suffered, the mother employed every ingenuity to bring the imprisoned mind into a little of the light of day. At ten the child could pick out a number of simple tunes on the piano with one finger and gleefully identify highly colored pictures in a baby's book.

Yes, it is like a mother to love the littlest, the lowliest, and the lost.

THROUGH OUR MOTHERS

Today with sentiment unashamed we sing with Rider
Johnson Young:

"Sure I love the dear silver that shines in your hair,
And the brow that's all wrinkled and furrowed with care;
I kiss the dear fingers, so toil-worn for me,
Oh, God bless you and keep you, Mother Machree."

Doubtless we all may experience a rebirth into the kingdom of God by gaining a new appreciation of our mothers.



ABUNDANT LIFE THROUGH YOUTH

"Young men I am writing to you, because you
have conquered the evil One." 1 JOHN 2: 13.

THE PRAYER OF JESUS FOUND
in John 17: 15 might have been uttered on behalf of youth:
"I pray not that thou wilt take them out of the world, but
that thou wilt keep them from the evil one." All the solici-
tude of a father, all the protective passion of a big brother
breathe in these words. They suggest a picture of youth in
the modern world.

In thinking of the picture the words of Stevenson come
to mind:

"The world is so full of a number of things;
I am sure we should all be as happy as kings."

But we may not rest in this mood of optimism. Words-
worth sang, you remember, of the "burden and the mystery
of all this unintelligible world." We need both moods in
our effort to appreciate the world in which we live.

THROUGH YOUTH

Standing on top of the Empire State Building in New York City, I had a vision of the world in a moment of time. At my feet lay the massive buildings of the great city like little houses built of blocks by the hands of children. In the deep canyons of the intersecting streets surface cars of all descriptions moved to and fro. Above the streets elevated trains thundered past. Above these airplanes circled, while in the distance the smoke of moving trains dimmed the horizon. Just as a great ship came to rest in its slip on the Hudson, another vessel steamed out toward the open sea. Scores of industrial plants lifted forests of smokestacks to the sky. To the North lay the campus of Columbia University, and beyond the buildings of New York University. Cathedral spires, and naves and transepts of lesser churches, mingled on the broken sky line, while here and there patches of green indicated parks filled with happy children and adventurous youth.

In that scene were crowded almost all the things which youth finds in the modern world. Most obvious was the presence of innumerable machines.

The home, the business office, the farm, the field of transportation, the factory present a bewildering variety of labor-saving machines.

Machines have made possible our phenomenal industrial development. Railroad systems, bus lines, chain stores, factories, mines, utility corporations, and labor unions are familiar features of the social order. But let us remember that every machine introduced impairs the market value of the individual, diminishes his chances of employment, and jeopardizes his future welfare. Think of it, today one railroad engine pulls a hundred loaded cars instead of twenty-five as formerly. In another industry one machine

THE ABUNDANT LIFE

does the work of six hundred men. It is not impossible to understand why Gandhi opposes the building of factories in India, and insists that the hand-operated spinning wheel alone can save his people from disaster.

Here lies the danger zone of the world today. Nobody expects another religious war. Even political revolution may be accomplished without violence. As to race relationships, in this country at least, there is little ground for disturbing apprehensions. But the industrial situation presents the continual threat of war. Unemployed labor, we are warned, will not remain docile indefinitely. The reasoned discontent of labor leaders may, one day, win the emotional support of the masses. The question which presses just now is, Can industry be reorganized so as to serve the masses instead of the few with rapidity enough and with sufficient thoroughness to avert disaster?

Never before in history were international conventions so immediately in the focus of attention. The Sino-Japanese struggle in Manchuria, the delicate question of India's relation to Great Britain, the unsettled state of affairs throughout Europe produce apprehensions of the gravest kind in every capital of the world.

It is cause for rejoicing that many barriers have been thrown up across the path of war. Hundreds of peace treaties involving the principal nations of the earth have been ratified. The League of Nations has been established. The World Court has been introduced. The Nine-Power Pact has been ratified. And last of all the Briand Kellogg Pact, renouncing war as in instrument of international policy, adds strength to the belief that war is less probable now than at any other moment of the world's history.

This is gratifying, of course. The promise of interna-

THROUGH YOUTH

tional peace is hailed with joy. But it would be foolish to ignore the existence of attitudes and states of mind which may quickly nullify all the peace arrangements which have been devised. The spirit of nationalism presents a stubborn front in every country of the world. Germany is not the only nation that would set the state above the individual. A recent decision of our own Supreme Court gives the state the right to overrule the individual conscience. Professor McIntosh was not admitted to citizenship because he reserved the right to determine for himself whether a given war is justified or not.

In the homes of the nations youth finds the most important feature of his world. None except the foundling and the orphan and the dispossessed is a stranger to this institution. The care of parent, the comradeship of brother and sister, the fellowship of the family connection, the loyalties of inter-family friendship—all these are established relationships in the everyday world of youth.

But are they permanent features of the social order? Discordant answers are heard. Divorce is on the increase; trial marriage without the obligation of child-bearing is advocated; and the promiscuous indulgence of sex without restraint is openly defended. Since parents have surrendered the care of children to the school and other institutions, let the state now assume control of parenthood itself. Let marriage be administered by a bureau. Let the family become extinct.

In opposition to this counsel of despair powerful forces in society have arrayed themselves. In the schools, home economics, and parent training; in government, the admission of women to influential positions of leadership; in religion, the continual strengthening of emphasis upon the

THE ABUNDANT LIFE

sacredness and the permanence of the marriage bond. In the experience of individuals, the inescapable fact of love that will not be denied.

It is an omen of happier fulfilments that the world is full of schools and churches. A library on almost every hill and a laboratory in every village justify the hope that ere-long history will exert its unifying influence over the minds of men and science will have a chance to set them free from prejudice and fear. And everywhere there are churches. Cathedrals, shrines, chapels, community churches, denominational organizations, federations, interdenominational councils—all these present a picture to the youth of today which was scarcely dreamed of a generation ago.

Now it is gratifying to behold such evidences of aspiration and faith. But to youth will fall the task of justifying the existence of these cultural and religious institutions. The coming generation will have to develop a faith which will vindicate the truthfulness of the prophets, the fearlessness of the martyr, and satisfy the world's hunger for social solidarity and efficiency.

What is youth's judgment of the world in which he lives? Of how many things that fill his horizon is he really aware? And with what seriousness does he look upon the pageantry of life with which he is surrounded?

It is well to remember that the youth's point of view is not that of the adult. Youth was born to and grew up with the conditions which make up his world. The adult, on the other hand, has been suddenly thrown into the world which is radically different from that in which he was born and in which he grew to maturity. It is the adult, therefore, who must readjust himself to the modern world. The youth is in a very real way to the manor born. He is

THROUGH YOUTH

native to the scene in which he lives. Compare, for example, the method of learning to read today and that employed a generation ago. Compare the touch system of operating a typewriter with the old laborious eye and finger method of a generation ago. It has been difficult for adults to keep on adjusting themselves to changing styles in dress. Not so with youth. It has been alarming to adults to notice the development of the smoking habit among women. But this does not disturb youth. The decorum and formality which characterized the relations between men and women a generation ago, the absence of which so many adults deeply deplore, would smack of sheer unreality, if not hypocrisy, to modern youth. No, youth accepts his world as he finds it. His problem is not one of readjustment to that world, but of identifying himself with it in such a way as to justify his presence in it. It is tomorrow and the day after tomorrow which will test the capacity of those who are now young to readjust themselves to changing conditions.

What, then, seems to be youth's attitude to the world in which he finds himself? First of all, it is one of absorption with almost everything of interest which he finds in his world. The old problem in early pedagogy was to keep the young person employed. Something to do, something to be occupied with was what youth craved. But today with a radio in every house, a moving picture hall at every corner, a widely varied program on every campus, and in every community, youth finds it difficult to escape being drawn into the vortex of a whirlpool. He is in danger of having his vitality drained off so that he will have little energy to invest or to put into constructive endeavor. He lives in

THE ABUNDANT LIFE

a whirl with diminishing chances for the flowering of genius.

On the other hand, a certain amount of curiosity may be trusted to save youth from complete absorption in trifling and unrewarding occupations. If anyone doubts that modern youth possesses curiosity, let him remember the attempts which have been made to reach the North pole and the South pole, the tests for speed in which men and women risk their lives, and the attempts to establish endurance records in the air and on the water, and on the land itself. The old question, What is there? has been exchanged for, Can it be done? And youth is just as eager to find out how many new and astounding things can be done as DeSoto or Columbus ever were to find out how many unknown rivers and continents there might be. I talked recently with a fine youth who had just taken his Ph.D. degree from Harvard and landed an attractive berth with the Rockefeller Research Institute in New York. With kindling eye, flushed cheeks, and tense voice, he told of a tedious and wearisome series of experiments upon which he was engaged. All the disagreeable features of daily routine were forgotten in the anticipation of finding out what was at the end of a microscope.

This, of course, suggests that there is still in the heart of youth the seed of a constructive idealism. In a day when sophisticated instructors with mechanistic leanings scoff at idealism it is reassuring to discover that youth actually expresses idealism to an encouraging degree. His idealism may not meet the test of profound philosophical distinctions, but it is sufficient to set him above the destructive forces of the world in which he finds himself. It may be likened to a conviction of excellence and the will to achieve

THROUGH YOUTH

it. Prompted by its voice, the modern youth pronounces judgment upon the world in which he lives and expresses a new morality which is not always easy for his elders to understand and appreciate. The absorbing question with youth is not whether the flapper and the lounge lizard represent the supreme challenge to character, but whether social justice and international righteousness and religious sincerity may not become the major goals of the moral struggle.

How is the youth to affect a synthesis between the world in which he lives and his idealism? Analysis is much easier than synthesis. Analysis is non-creative. Indeed it is often destructive. Humpty Dumpty may easily be pushed off the wall, but all the king's horses and all the king's men cannot put him together again. If youth would be creative, if he would perform an enduring synthesis, he must be furnished with three indispensable essentials. They are a God-centered life, a commanding goal, and readiness to meet the cost of a brave and toilsome venture. What the keel is to a ship under construction some central devotion must become to the youth who would build his life creatively. It is strengthening to reflect that the Christ-centered life will prove equal to the solution of the thickening problems of the world so full of things. It is inspiring to remember that the beginning of one's endeavor must be related to an end, that every Alpha must look forward to its Omega. And it is reassuring to learn that the cost which one must pay for a worthy achievement outweighs any reward which might be bestowed, indeed, that the cost is itself the reward.

Will youth pay?

With Donald Hankey, we may believe that youth will bet its life that there is a God.



ABUNDANT LIFE THROUGH LOVE OF HUMANITY

"Think what a love the Father has for us, in letting
us be called children of God." 1 JOHN 3: 1, 2.

IT WOULD BE IDLE TO EXHORT an audience of Americans to cultivate the habit of self-esteem. If there is any one trait in which we are definitely confirmed it is that of thinking highly of ourselves. Individually there can scarcely be found a person who does not think or imagine himself to be superior, at least in some respects, to everybody else. The exalted opinion which we entertain of ourselves may be based upon possessions or culture, or position, either social or political. However patiently we may have to ransack our conceit, most of us succeed in discovering some reasons why we can say with the Pharisee, "God, I thank thee that I am not like other men."

In the matter of group relationships also the esteem in which we hold members of the group has attained fairly healthy proportions. Proud of like-mindedness and things

THROUGH LOVE OF HUMANITY

held in common, the groups into which we are accidentally or artificially divided faithfully applaud themselves, often to the disadvantage of some other group equally as strong and important. Rotarians boast of "our program and policy"; bankers consider of the very first magnitude their conventions and associations. Even Methodists have been known to publish to the world their conviction that they are the "best people on earth." It is startling to reflect how narrow and limited in popular use are the pronouns "we" and "our." The vaster interests and problems of others besides ourselves are indicated by the much more inclusive pronouns, "their," "yours," and "they." We are reminded of the classic prayer: "God bless me and my wife, my son John and his wife; us four and no more."

It is when we come to the question of what we think of mankind in general, the great human family to which we all belong, that stark and depressing skepticism seems to characterize our thinking. We believe in ourselves, we believe in our group, but we distrust humanity.

OUR MODERN TEMPER

It is well for us to face, without flinching, certain trends of modern thought which challenge the early Christian evangel and impair the faith of not a few. These are the philosophy of despair which holds that death is the final victor, that of greed which demands the conquest and subjugation of weaker people, and that appalling and disgusting view of life, the philosophy of reversion to type which may be summed up in a sentence from Mr. Joseph Krutch: "Many things we have come to doubt; patriotism,

THE ABUNDANT LIFE

self-sacrifice, respectability, and honor, and the wreck of love is conspicuous." ¹

What lies back of this studied and skilfully contrived revolt against the ideals of the faith we cherish? Partly, we are told, our present temper is the result of deadly eruptions which appeared at the time of the great war. The social order suddenly broke out with putrifying sores—hate, murder, atrocities, reprisals, and lust. The red pall of battle itself was deemed a mercy compared with the violent distempers unleashed. And the world has not yet learned to think again of man as noble.

Furthermore, certain teachings of science have confused our thinking. "For good or for evil," says one observer, "we have come to see behind man an ancestry which relates him to the brute and to the worm; this lowers our thought of his dignity. He seems to partake more of the earth of which he has sprung than of the heaven to which he aspires." ² Or, as another expressed it: "Science has reiterated so often that we are animals, and from the animals that two or three generations have already started life with the powerful suggestion of this half-baked philosophy dinned into their ears." ³ It is argued that pain, distress, sorrow, and remorse are the results of struggles which are futile and inhibitions and repressions which are not according to nature. "Take the lid off," is the cry, "and let the pot boil; release the brakes and let the car coast. That is the life." It is alarming to conjecture how many persons

¹ Bell, Bernard Iddings, *Beyond Agnosticism* (New York: Harper & Brothers).

² Oman, J. W., *Vision and Authority* (New York: Harper & Brothers).

³ Bell, Bernard Iddings, *op. cit.*

THROUGH LOVE OF HUMANITY

have accepted this philosophy to support greed and caprice in their treatment of their fellow-men.

In this mood it is not to be wondered at that some are inclined to accept the judgment of an expert sociologist who says that ninety per cent of all criminals are incorrigible and therefore without value to society. Neither is it strange that many approve the idea that people of color are inferior and untrustworthy, and that working men are incapable of self-direction and should therefore be content with paternalism in industry. In our present mood it is rather to be expected that we should fear other nations as predatory and untrustworthy, and that we should resent the suggestion that the denominations of Protestantism should be united in one fellowship.

In this mood it is refreshing to ponder language which breathes unlimited optimism. An aged man is writing. He has come all the way from the obscurity of a little fishing village on an inland sea to a position of great influence. He has seen all the company with which he started the pilgrimage fall by the wayside, drenched in the blood of martyrdom for a cause which seemed hopeless. Nevertheless, emerging from indescribable tribulations and sorrows, he speaks in triumphant accents: "Beloved, now are we children of God; what we are to be is not apparent yet, but we do know that when he appears we are to be like him, for we are to see him as he is."

If music is love in search of a word as the poet would have it, this is faith in search of a creed. You feel the pulse beat of the passion for inclusiveness. Aforetime this man had lived within the constraints of a selfish prejudice; but at a crisis in his life he burst through the hedge of his religious creed and escaped. Now he stands ranged

THE ABUNDANT LIFE

alongside Greek, barbarian, slave, and freeman conscious of his inescapable entanglement with whatever concerns them. He no longer thinks exclusively of Jews but inclusively of mankind. Humanity is his theme, not any race or nation. His expanding horizon now includes all men as brothers. Can you wonder that even these words seem inadequate to suggest the scope of his amazing optimism? Edwin Markham's quatrain aids appreciation:

"He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But love and I had the wit to win:
We drew a circle that took him in!"⁴

It would prove disappointing to consider John's evaluation of humanity if the faith he held had not proved able to multiply itself in every generation since his day. There are modern apostles of this faith as well as ancient. Their voices are lifted at this moment above the bedlam of shallow cynicism and raucous denial in testimony of a loftier mood and a higher way. Bernard Iddings Bell, in *Beyond Agnosticism*, breaks through the carefully constructed defenses of the advocates of the modern tempter and points the way to the goal of a satisfying faith. Reinhold Niebuhr probes to the inmost secret of the world's present mood and shows that men do need religion. There are Jefferson and Cadman and Speer and Bishop McConnell and scores of other prophets of the new day whose testimony agrees with that of John concerning the essential worth of humanity.

To be a Christian, to have faith in God, if it means any-

⁴ Markham, Edwin, *The Shoes of Happiness* (New York: Harper & Brothers). Copyrighted. Used by permission.

THROUGH LOVE OF HUMANITY

thing at all, means to believe with all one's might in the intrinsic worth of humanity. In such a mood the agonizing travail and pain through which mankind has passed, and must continue to struggle, blends into "that still sad music of humanity" which stirs the deepest sympathies and releases unbounded resources of good will. The deeper the degradation, the more forbidding the surroundings, the more persistent is this faith as Studdert Kennedy would have it:

"A linnet that had gone astray
Sang on a blackened bough in hell;
Till every ghost remember well
The wind, the trees, the golden day.

A last they knew that they had died,
When they heard music in that land;
And someone there reached out a hand,
And drew a brother to his side."⁵

The mood of faith kindles the desire for better things. The hope of what we shall become transforms us into the image of God. The goal toward which the race is struggling needs to be brought more clearly into view. All history cries that life is a search for reality far beyond us. In his quest for truth man denies the animal urges and rewards. In quest of beauty he develops art. In the quest for goodness he perfects love in sacrifice. These are reality, these are God.

This view finds reinforcement in Oman's stirring words: "The result of studying the progress of man should be the assurance that the highest is the most real. While science

⁵ Kennedy, Studdert, *The Wicket Gate* (New York: Doubleday, Doran & Co.).

THE ABUNDANT LIFE

explains the mixture of the base in us by the way we have come, it cannot explain the high and holy except by the way we are to go. The clay which stains our clothes is a relic of the mire in countries we have long passed through, but the gold dust which shines upon the clay is a promise of rich veins of precious ore in the country into which we are yet to travel.”⁶

The meaning of the lily is in the Easter glory of clustered petals, rather than in the ugly bulb rotting beneath the slime. The meaning of the towering oak is not in the tiny acorn bursting in its earthly grave, but in the towering trunk withstanding a thousand storms and the spreading branches lifting leafy arms to drink the sunlight and the rain.

Inscribing their names high on the scroll of imperishable fame, the apostle wrote of the pioneers, “They all won their record for faith, but the promise they did not obtain. God had something better in store for us. He would not have them perfected apart from us.”

It is remarkable that no attempt is made to describe the future estate of those who attained the better thing. The apostle contents himself with saying, very quietly and very convincingly: “God will appear, and we shall be like him.”

One in the long ago demanded of Jesus, “Show us the father.” Philosophers speak of a certain character of the universe to which, if we adjust ourselves rightly, we shall at last correspond, and thereby gain the largest blessedness. But John long ago put this thought into language familiar and assuring: “The word was made flesh and dwelt among

⁶ Oman, J. W., *op. cit.*

THROUGH LOVE OF HUMANITY

us, and we beheld his glory, the glory as of the only begotten of the Father full of grace and truth." There are some today who have beheld and have seen. Can you behold? Can you see?

"Behold him now where he comes
Not the Christ of our subtle creeds,
But the Lord of our hearts, of our homes,
Of our hopes, our prayers, our needs;

The brother of want and blame,
The lover of women and men,
With a love that puts to shame
All passions of mortal ken." ⁷

Jesus is the cure of our hypocrisy, of our pessimism and cynicism and despair. He it is who gives us faith in mankind which cannot be destroyed, power of achievement which cannot be withstood, and character which makes us one with God. "Ye must be perfect, as your Father in heaven is perfect."

⁷ Gilder, R. W., *Works* (Boston: Houghton Mifflin Co.).



ABUNDANT LIFE THROUGH BROTHERHOOD

"We are members one of another." EPHESIANS 4: 25.

TESTIMONY MULTIPLIES FOLLOWERS. Papini said that the misfortune of a leader is that he must have disciples. The test of a movement is its power to assimilate those whom it attracts. There is no discipline quite so strenuous as the discipline of living together. When a neighborhood grows up, dangers multiply. At the same time there is a chance to create a Utopia. All depends on what sort of relationships are established.

That man is a type of us all who, willing to justify himself, demanded of Jesus, "And who is my neighbor?" The answer to this question perplexes many people, but certainly there can be no mistake concerning the duty of every man to recognize who his neighbor is and to fulfil the royal law concerning him.

Who, then, is my neighbor? The man next door, the man to whom over the back fence one may call a cheery greeting in the morning, the man whose chickens may get out of the

THROUGH BROTHERHOOD

run and tear up one's tomato patch, the man whose strident tones or genial words may be heard across the narrow strip that divides one city lot from another. Of course one may be expected to recognize the man next door as his neighbor. But the automobile has upset such an easy answer to this question. Nowadays it often happens that persons who are most congenial to each other live in remote parts of the city from one another, but quick transportation has made it almost as convenient to spend an evening with a distant friend as it used to be to talk across the fence to the man next door. And then there is the Jericho road. Even a complete stranger has a claim upon one's consideration as neighbor.

The Negro is our neighbor. In that period of our history back to which many people look with pride, the Negro was the white man's closest neighbor. Vast stretches of plantation separated one homestead from another, but the slaves' quarters were close by. Negroes worked in the "big house" and under the eye of the master or the overseer in the field. They were charged with the responsibility of taking care of the children who lived in the big house. In a very real sense the Negro continues to be the closest neighbor of the white man. He appears in domestic service, spending a large part of his time in the midst of white people. As a laborer he is closely associated with the white man. But it is in the public school system that the Negro has come to be a neighbor to the white man in an entirely new and significant sense. Although Negro children may go to different schools and have separate churches and playgrounds and parks, yet the truth is that the children of this generation, both white and black, are the beneficiaries of a common intellectual and spiritual inheritance. The same text-

THE ABUNDANT LIFE

books, the same methods, the same ideals are set before black and white alike. It matters not how far removed one race may be from the other as far as social practices are concerned, in all that goes to create and develop intellectual and moral values the Negro youth of this generation is in a distinctly challenging sense a close neighbor to the white youth of this generation.

The immigrant is our neighbor. In spite of the fact, however, that he lives upon the same soil with us, he is of all neighbors possibly the most remote. He likes his kind better than he likes us. His tendency, therefore, to colonize keeps him from clashing in any disagreeable way with the native American in whose city or state he may settle. His occupation also tends to separate him from the native born. The test of living together with immigrants is the ability to appreciate the good in them and express our best to them. The small measure of success we have achieved in doing this should be a reason for profound humility.

It is of first importance that we who live in the United States shall prepare ourselves to live peaceably and happily with the multitudes that have broken the walls of separation and now form a considerable part of our population. For many years these strangers were allowed to come almost without restriction. More than a million within a year's time was the high-water mark of the tide that flowed in upon our shores. They came from the North and the South, from the East and the West, but mostly from Central and Southern Europe. They were not like us. They brought with them many notions that did not harmonize with our customs. At last we passed a very effective law to check the coming of foreigners into our country. It is well. We need not now trouble ourselves about the question

THROUGH BROTHERHOOD

of restricting immigration for millions of strangers are already within our gates. Their children and their children's children will remain strangers to us unless we alter our attitude toward them, unless we accept the challenge which their presence brings and seek to meet it with Christian courage and kindness.

The nationals of all countries are our neighbors. Some time ago a leading magazine published an article on the Great Chinese Wall. Accompanying the article came a panoramic picture showing a large area of China across which the barrier extended like a huge monolithic serpent. Long sections of the wall appeared in a state of perfect preservation, but here and there occurred wide breaches in the solid masonry, and at some places the structure had crumbled into dust, leaving only a ridge of wind-blown sand to mark the line of its advance.

Thus the shock of conflict and the tooth of time have dealt with one of the greatest engineering feats of history. But if the wall had remained absolutely intact until today, it would serve no useful purpose whatever. A single projectile from a sixteen-inch gun would break it in pieces. Airplanes would fly over it at will, exposing those who sought protection behind it to certain destruction. Radio messages would bid defiance to its far-flung boundaries. No nation today has any use for such a barrier as the Great Chinese Wall.

Along with the great wall of China have gone almost all the physical barriers which once kept races apart. The movement of populations has increased in volume and extended to greater distances than ever before. Countries once smugly isolated behind impassable frontiers are today

THE ABUNDANT LIFE

accessible to the world. Even Tibet is destined to become a highway of trade and commerce.

Men are tested by the necessity of getting along with other people. The desire for peace and happiness is universal. But the usual method of seeking these benefits is by separation, segregation, isolation. Those who are not congenial—well, let them be set off to themselves and kept at a distance. Thus, instead of sympathy, antipathy is cultivated. It is increasingly difficult to establish peace by segregation. We may keep ourselves apart physically from those whom we do not like, but it is, nevertheless, impossible to escape the impact of ideas and sentiments which belong to the other group.

A man once stood before a large gathering in a Southern city and declared that barely a third of the population of this country had any right to call themselves Americans. He excluded from the privilege of citizenship 13,700,000 foreign-born persons, 15,700,000 born of foreign parents, 7,000,000 of mixed blood, 10,000,000 Negroes, and 21,000,000 inefficient. With manifest pride he described the natural resources of America, concluding with the statement that it was unthinkable that God intended this fair land for any except full-blooded Anglo-Saxons; therefore Anglo-Saxons should hasten to secure for themselves the possession and the advantages of this wide domain.

The ground upon which rests the requirement that we live together in peace and good will is that all men are bound together in an inescapable kinship. The familiar adage, "Blood will tell," suggests the idea of contrast, distinction, and difference in the realm of human values. But it is hardly a half-truth. What makes individuals different from each other is not blood so much as those forces which

THROUGH BROTHERHOOD

establish and build up and enrich character. The difference between a field daisy and one of Burbank's miracle flowers is not explained by a difference in substance, but by the ingenuity and skill and patience employed in expanding and developing an ordinary value into something exquisite and rare.

It has been finely said that "every civilization has an angle from which it seems warm and bright to its own people." To fail to appreciate this is a serious reflection upon the culture of any person and a sign of spiritual darkness. All should, therefore, cultivate that sympathetic attitude upon which the spirit of brotherhood is founded. Without such an attitude we quickly become a menace to those whose happiness we should seek to promote. Reverence for humanity in whatever guise or color is the antidote to fear, suspicion, cruelty, and hate and supplies the springs of that creative good will which is the fulfilment of the spirit of Jesus.



ABUNDANT LIFE THROUGH BUSINESS RELATIONS

“And if you are not faithful with what belongs to another, how can you ever be given what is your own?”
LUKE 16: 12.

THE DESIRE FOR GAIN IS AS primary an impulse as hunger or reproduction. The vast majority of men go into business. There are so many merchants and brokers and manufacturers, and so many mechanics and bricklayers and plumbers, and, compared with these, just a few artists and teachers, professional men and ministers.

Moreover, even artists and teachers, professional men and ministers are obliged to have something to do with business. For all have to buy and sell and make contracts and keep them.

It is right to insist, therefore, that this thing that bulks so large in the experience of all ought to be considered seriously and entered upon with discretion and honest good will.

THROUGH BUSINESS RELATIONS

In a city of the Middle West the train takes the passengers by an elevated track for many blocks through the business and industrial district. Painted in large letters and designs on factories, warehouse, and offices appear advertisements of the business carried on within—"Loose-Wiles Biscuit Company," "Simmonds Hardware Company," "Cupples Tire Company," "Purina Flour Mills," "Graham Paper Company," "Pevely Dairy," "Brown Shoe Company," "The Moon Automobile Factory," and many others.

In the offices men sit at mahogany desks and direct the affairs of powerful corporations. Clerks keep the records and handle the correspondence. In the factories, operatives tend machines, packers put goods in cartons and cases for shipment. In the warehouses laborers trundle the finished product on trucks for loading on railroad cars bound for distant destinations. In far-away places distributors, commission men, and merchants sell the goods to consumers and deliver them to the homes of the people.

Think of the goods that pass through the hands of these business men and workers—food for little children, clothes for boys and girls to wear to school, supplies to make homes comfortable and bright and warm, utilities to supply the necessities of trade and social intercourse, equipment for educational and religious purposes.

Can this vast labor be looked upon as chiefly an opportunity for profit or gain? Is it possible to think of it as mainly a chance to get all one can regardless of the rights or needs of others? May one be allowed to practice trickery, injustice, and cruelty in order to realize his aims? If we think of business as a game, shall not the rules of clean sport be obeyed in carrying it on? After all, are the ethics of business as high as the ethics of sport?

THE ABUNDANT LIFE

There was a man who owned a sporting goods house. He loved sports himself. He knew the rules of the game and took pride in obeying them. But in pushing his business he found across his path a poor man who refused to sell a little parcel of land. At first he tried coaxing. Then he threatened. Finally he determined to use coercion. He was prevented by his own son home from the university on vacation, who challenged his father's policy on the ground that it was unfair.

Why do men engage in business? The answer usually given and commonly accepted is that they do it for gain. Take away the prospect of gain, it is said, and you destroy business. The profit motive rules. But is the profit motive alone sufficient to explain business?

Certainly no one can deny that other motives play a part. The necessity of making a living accounts for much of the business that is carried on. The majority of men and women engage in business without any hope of becoming wealthy. They are content if they can balance the budget. Expenditure always equals income, and is often larger. But immediate necessities in the way of food and clothing and books and music and travel are provided. In this way thousands labor without any hope of accumulating a surplus. Having food and raiment, they are therewith content.

There was once a physician who, at the peak of success, had to choose between saving and investing for profits or spending his earnings in the culture and education of eleven children. He decided on the latter course. The family tasted the discomforts of self-denial. The father died poor. But his children brought honor upon his name and rendered notable service to society.

THROUGH BUSINESS RELATIONS

Let us carry the question a step farther. Is the profit motive in business justified? From the standpoint of Christian ethics is it right?

The profit motive stands indicted today in the following particulars:

It piles up much for the few and provides too little for the many. It is the root of covetousness which bears fruit in all kinds of dishonesty and oppression. Realizing the danger that lies in this motive, corporations pay their managers large salaries in order to save them from the strain and uncertainty of the profit stimulus.

Improvements in the management of railways, public utilities, and industries like coal and steel are often hindered by the demands of capital for profits. Industrial engineers agreed that the eight-hour shift in the steel industry was practicable and would be an advantage. Financiers disputed it. Industrial engineers say: "The necessity of producing things to sell for profit is the final obstruction to efficiency in production." It is the cause of fifty per cent of the inefficiency in production.

While the profit motive is defended on the ground that it produces in the long run the things that humanity wants and needs, nevertheless it must not be forgotten that it produces also the saloon, the gambling den, the brothel, wild-cat stock schemes, and the corruption of sports and amusements. In other words, a person ruled by the profit motive is incapable of recognizing ethical distinctions.

So an industrial technician sees "no way out except by a complete change in motive." And Mr. Roger Babson sounds a warning that "the youth of this day hear the call to seek riches; they see honor and power given; not to the producers but to the parasitic and predatory. Hence the

THE ABUNDANT LIFE

youthful creative energy that might renew a prematurely aging civilization is inhibited and often developed into additional destructive forces."

Let us think of several groups that are not controlled by the profit motive. We demand that they shall not be ruled by it, for we know that it would destroy their usefulness. The firemen of a city belong to this class. Imagine these men thinking first and chiefly about what they are likely to get out of going to a fire! There are also the policemen. For a fixed and very small income they risk their lives night and day for your safety and mine. Doctors belong in this classification. Society would scorn the physician who made his work depend upon profits. School-teachers and ministers are not ruled by the hope of gain. We take it as a matter of course that they should toil at difficult tasks without expectation of increasing wealth. It would strike us as profaning a sacred calling for them to demand riches as the condition of the service they render.

Now it is certainly not unfair to raise the question whether a business man should be exempt from the law which applies to public service and professional groups. Why should it be thought proper for him to act selfishly and ruthlessly while the brother who works at his side obeys the law of service? Should not the prosperous business man also regard that law? Indeed is he not more able than persons of small means to allow a wide margin for disinterested service?

Said an enterpriser: "I'd be ashamed to be paid all I am worth." He enjoyed a good living; his income was of comfortable size; he had many conveniences, and maybe a few luxuries. But you see what he was thinking about. He felt real pride in giving out more than he took in. He was

THROUGH BUSINESS RELATIONS

glad because his measure could not be taken with a foot rule or his value weighed in terms of gold or silver coin. He knew the joy of disinterested service.

A man who found something besides the lure of profits in business pursuits was John J. Eagan. He conducted a large industry with the avowed purpose of sharing with the wage earners and the public all the benefits of the success which rewarded his efforts. He turned back into the business in one year \$400,000 of legitimate profits in order that higher wages might be paid the operatives. When he died he left his industrial estate in trust to be administered for the advantage of those for whom he had planned and wrought so effectively.

Concerning this question Jesus' attitude was clear and unequivocal. He said, "The life is more than meat." "Seek life," he told men; "bread will be plentiful because your Father knows that you need it." "Don't covet," he admonished; "don't eat your heart out with desire for goods that belong to another." "On the contrary," said he, "share. Learn the joy of dividing, of distributing. See that the outflow is good, and the inflow will take care of itself."

Dean Charles R. Brown of Yale thus paraphrases the words of Jesus to the Rich Young Ruler: "There are men who have the necessary moral fiber to be masters of their possessions. There are rich men who enter the Kingdom of Heaven administering their wealth in harmony with the great Christian ideals. It is not an easy task; it is like putting a camel through the eye of a needle—but by the grace of God it can be done."

And the good Dean adds the comment: "And where a rich man is thoroughly Christian in all his acts and attitudes, he is a kind of masterpiece in God's gallery of good men."



ABUNDANT LIFE THROUGH SOCIAL JUSTICE

"See, the wages of which you have defrauded the workmen who mowed your fields call out."

JAMES 5: 4.

IN CRYPTIC PARAGRAPHS RE-
cently appeared this sizing up of the present economic situation:

"Too much wheat and not enough bread.
Too much cotton and not enough clothes.
Too many bricks and not enough houses.
Too much drudgery and not enough jobs.
Too much goods and not enough money."¹

While the granaries and storehouses of the world bulge with consumers' goods millions starve.

While thousands of police and hundreds of courts are employed to enforce the law crime rages.

¹ Chase, Stuart, article "If I Were a Dictator," in *The Nation*, November 18, 1931.

THROUGH SOCIAL JUSTICE

What has the Christian religion got to do with hunger and crime?

No man can say that he does not care, that he is not involved.

With 10,000,000 unemployed—hungry, cold, sick, embittered, and millions out of school and out of church in consequence; with the front page of a single morning newspaper shrieking the story of a bank robbery, a racketeers' gun battle in the city street and a series of bank failures due to gambling and embezzlement, the man who calls himself a Christian and who believes that Jesus Christ should be a factor in the present world-situation must face this question with courage and determination.

No satisfactory answer is possible without first seeking to understand the *underlying causes* of our present distress.

Why are millions idle and therefore starving?

A small number are idle from simple choice. They do not want to work. But the editor who tried to account for the total situation by charging wilful laziness was pathetically wrong.

A large number are idle because of dissatisfaction with working conditions. They desire higher wages, better houses to live in, improved surroundings in which to work, more leisure in which to develop appreciation of the finer things of life, a share in the control of industry as well as a share in the profits of invested capital. These are hungers just as real and just as legitimate as the hunger for bread.

By far the majority of unemployed are idle because they have been thrown out of work. Production has exceeded the demand (ability to purchase) for consumers' goods. Warehouses are crammed with products which cannot be

THE ABUNDANT LIFE

sold. Machines have made this possible. One machine takes the place of six hundred men. Steam shovels for excavating instead of picks and spades tell the story. Yet today expensive machinery stands idle while millions of men mill around in the city streets wanting work but unable to find it. This is an objective fact, so obvious as to make debate unnecessary.

But this so obvious objective fact demands further examination. Why this congestion of goods on the one hand and stark destitution on the other? Because industry is organized and carried on for the benefit of the few instead of for the welfare of the many. A preferred class, and not the masses, is the immediate and major concern of the economic system as it is. Think of the significance of a few reliable facts.

It is known that in 1921 one per cent of property owners held thirty-three per cent of the wealth, while ten per cent owned sixty-four per cent of the wealth. Yet the average earnings of all wage earners in 1927 amounted to only \$1,205. In 1930 labor lost in wages ten billion dollars, and received through basket relief, soup kitchens, and old clothes a half billion dollars. In the same year capital received in dividends and interest eight billion dollars, an *increase* of a half billion dollars over the receipts of 1929. This was made possible because industry had built up a *reserve* to take care of capital in the event of a depression. If industry in the one state of New York had provided a reserve against unemployment as well as for idle capital, labor might have received \$75,000,000, four times more than was raised by voluntary contributions and the tax levy.

Profits, you see, depend upon large production at small cost. Machines produce more cheaply than hands. Hands

THROUGH SOCIAL JUSTICE

are therefore discarded for machines. The owners of machines reap the benefit. The hands that formerly did the work are cast out to starve, to rot, to die.

A recent cartoon presented in caricature likenesses of fewer than twenty-five of the world's richest men seated around a table. The inscription declared that this little group of wealthiest men could pay the national debts of the world and have a comfortable surplus left.

Turning to our second problem, Why is crime increasingly rampant?

Jean val Jean has many a counterpart today, if not in noble attainment, certainly in heartbreaking tragedy. When Victor Hugo's character broke the window with a brick and carried away a loaf of bread for his brother's children he started a procession which has lengthened until today it passes by your door and mine. There was a man whose name was John Hamline. He came to the city with his wife and child and found employment as a truck driver. The depression laid him off. He trudged the streets looking for a job. At last he was offered a position as collector, provided he could give bond in the sum of five hundred dollars. His former employer would not sign his bond. Nobody would sign his bond. Nobody would take a chance on John Hamline. Today John Hamline is serving ten to fifteen years in the penitentiary for robbing a chain grocery store.

There is an inescapable connection between crime and hunger. A modern prophet warns us that when hunger reaches a certain intensity property rights are ignored. This may cause no anxiety in regard to the hunger of an individual. We are prepared to handle the individual. Witness John Hamline. But when you think of the masses,

THE ABUNDANT LIFE

the prophet's word is weighted with alarm. Ten million men bitten by hunger, with no means of relief, may well disturb our complacency. Even five hundred hungry farmers threw an Arkansas town into terror and caused the government at Washington to tremble with apprehension.

Other factors in the crime situation are the multiplicity of laws and the technicalities which make it easy for organized crime to prosper, the possibility of corrupting the judiciary and the police, and the readiness of far too many "best people" to connive with law-breakers in seeking profits derived from immoral and criminal practices. Let us consider this last source of criminal action—accepting profits derived from unethical and unlawful transactions.

When the Florida boom was on, many leading citizens, including church officials, educators, and substantial business men, eagerly accepted chances to realize excessive profits on small investments. During the period preceding one of the major financial crashes in the South, uncritical persons of the highest integrity invested in greatly inflated securities only to see the savings of a lifetime swept away. It is not uncommon for persons prominent in religious and charitable organizations to conduct money-lending schemes by which they extort from the poor forty per cent interest on unpaid balances of borrowed money.

A widely known economist who enjoys a profitable connection with the National Manufacturers' Association charged a group of business men with contributing to the financial disaster by making extravagant investments in securities which they knew were unsupported by values corresponding to their price. A foolish disregard of sound judgment he called it. He failed to suggest that there might have been something immoral in what they did.

THROUGH SOCIAL JUSTICE

Certainly until trusted leaders in the higher levels of civic and religious affairs scrutinize with severe honesty all kinds of investments we cannot expect any considerable abatement in crime.

What is the answer of the Christian religion to these problems of hunger and crime?

Certain insights of Jesus penetrate to the core of the matter. One is this: "How much," he demanded, "how much, then, is a man better than a sheep?" A sheep was the symbol of wealth, of trade, of luxury, of ease, of self-indulgence. Above all these in value Jesus placed man. In modern speech the question would read, "How much then is a man better than a dollar?" Or, "How much is a man better than a machine?" And the social system in which we live answers, "Not any at all." For while millions of men are turned out of factories to starve the machines left idle in the buildings are oiled and guarded and protected lest they become damaged. The religion of Jesus would reverse this. It would conserve men rather than machines. It would even destroy the latter, if need be, to save the former. It would make the first object of production the making of men instead of goods.

Another insight of Jesus reinforces this appraisal of man. "Take heed," he warned, "and beware of covetousness." Greed is the sin that lies at the root of all our difficulty. "Ye lust, and have not. Ye kill, and covet, and cannot obtain; ye fight and war." It is this spirit which causes injustice and oppression, industrial conflicts, crime, and international wars. Organized to minister to greed, industry fattens the few and starves the many. Profits, dividends, estates—these at any cost, even the cost of human life—these are the goals of investments, contracts,

THE ABUNDANT LIFE

and markets. The Christian religion would organize the work of the world around a different center. It would substitute sharing for greed—sharing based upon regard for human life as worthy of reverence and sacrificial love.

A third insight of Jesus shows how the woes brought on by oppression and greed and which express themselves in hardness and crime may be eradicated. "Forgive," he enjoins, "and ye shall be forgiven"; and he faithfully reminds us that we all need forgiveness. "Pray," he instructs, "Forgive us, as we forgive."

"Is this the way to cure crime?" an astonished questioner asks. It is said that in a certain prison some convicts are kept standing for twenty hours in their narrow cells. It is reported that "on St. Joseph's Island where France imprisons her worst criminals the convicts who are locked in the pitch-black, solitary-confinement cells are let out in the daylight for an hour every ten days so that they will not go blind." This is society's conventionalized answer to crime.

But new light is breaking. Here and there a warden supported by an enlightened prison board is testing gentler methods. Slowly mercy is getting a foothold in our penal systems. "There is so much good in the worst of us, and so much bad in the best of us" that a new approach to the whole question of crime is demanded. The belated recognition of this principle is having its effect. The beginnings of a policy in which the practice of forgiveness is recognized has been made. The new attitude means that redemption instead of punishment must at last be the main objective of all penal procedure.

So much for the answer of the Christian religion to the problems of hunger and crime.

THROUGH SOCIAL JUSTICE

What is your answer? Merely intellectual assent to the principles of Jesus?

Or personal commitment to their costly requirements?

Are you ready to put human values above material gain and find your incentive in working for the welfare of the greatest number?

Are you prepared to include the delinquent and the criminal in your plans for the reconstruction of society?

The abundant life grows by multiplication. And, strangely enough, the law of multiplication is division.

“... No good that I inherit
Must remain unshared.”



ABUNDANT LIFE THROUGH ECONOMIC JUSTICE

"Bear one another's burdens." GALATIANS 6: 2.

THE PROBLEM OF POVERTY HAS ever presented the most stubborn difficulties. Even Jesus seems to make a gesture of resignation when he says: "The poor ye have with you always."

Many efforts have been made to lighten the burden of poverty. In the Middle Ages the monasteries fed and clothed and sheltered the poor without asking about the merits of those whom they helped. Thus was aggravated the very evil for which a remedy was sought. Under the Tudors, England compelled stalwart beggars to work, and licensed the impotent to ply their trade of collecting alms. Every community was required to raise a fund for the care of its own poor.

Among modern states, Germany advanced far toward abolishing poverty. By means of social insurance and pensions, unemployment has been lessened, disasters from accident and sickness have been reduced, and old-age

THROUGH ECONOMIC JUSTICE

destitution largely eliminated. In this country such measures have not yet won popularity.

The reason for this is not hard to understand. The superior economic opportunity of the laboring man in America has made such methods seem unnecessary, if not indeed undesirable. But already the presence of painful inequalities is beginning to be felt. The growing scarcity of unoccupied land, high prices for the necessities of life, low prices for the products of the farm and ranch, and unemployment are causing many to realize, as never before, the pinch of economic necessity.

The belief that adequate relief can be provided by charity is not seriously entertained. On the contrary, a great cry is heard for justice. The unfortunate do not want charity; they ask for justice. Reformers no longer plead for charity; they demand justice for the weak; they are seeking to find the path of justice.

The reason for this changed attitude is found in part in the undisputed abundance of good things in the world today. The ease with which distant sources of raw material can be reached, the nearness of markets, and the high degree of organization to which business has been developed are convincing evidence that there is plenty in the world to keep every child of man from suffering want. It grows increasingly inexcusable that there should be so many who are deprived of the necessities of life while such a limited number enjoy a surplus far beyond their need. As a nation, our wealth is, indeed, fabulous. As individuals, we are poor. A few powerful capitalists are able to control the increase. Poverty is the dark and terrible shadow of concentrated wealth. In a single decade the value of products added by manufacture was \$3,700,000,000. Wage

THE ABUNDANT LIFE

earners numbering 6,615,000 received 16.5 per cent of the value of these products, while 1,064,000 proprietors, received 83.5 per cent of the value of the increase.

There is a growing conviction that this condition is unfair and intolerable. A distribution of earnings more justly proportioned to the labor of the different groups engaged in production is demanded. The methods proposed for accomplishing this vary all the way from the crude barbarism of sabotage to the latest plan of distributing a bonus. On the part of labor unions the demand for higher wages is often enforced by expensive strikes. On the part of employers concessions are offered in the form of simple profit sharing, ownership of stock, gain sharing, the fixing of a minimum wage, and in other ways.

All of which simply means that the capitalistic system under which we live is confessedly imperfect, inadequate, and oppressive, and therefore cannot be accepted as permanent. That it ought to be exchanged for a better way, no thoughtful person can long remain in doubt. The principle of sharing the net results of the productive process among all who have had a part in the labor of producing is gaining favor.

Certain penetrating questions are agitating the popular mind: Ought wages to be considered as merely one of the shares in distribution, like rent, interest, and taxes?

Is it fair to use labor to produce a big juicy melon and then divide the fruit among stockholders without so much as a single slice for the wage earners?

Can capital justly claim the right to the net surplus in production after having already taken rent and interest and enormous salaries for owners and managers?

Does not the public, as well as labor, have a just claim

THROUGH ECONOMIC JUSTICE

upon a part of the increase of wealth? The public maintains a school system that gives technical training which is the foundation of modern business efficiency. For this benefit capital pays very little. The public maintains utilities, such as water supply, light plants, sewerage systems, etc., without which capital would be compelled to expend enormous sums in order to carry on at all. Should not, therefore, the vast wealth of individuals as well as of powerful corporations become available for cultural and humanitarian agencies of society, such as schools, art galleries, parks, and playgrounds?

The thoughtful public is wrestling with these and other questions equally as weighty. And the trend of opinion is reflected in the acts of state legislatures and the National Congress.

Nor is this all. It is beginning to be recognized that the question of justice strikes deeper than the mere distribution of the earnings of industry. Who shall make the distribution? Is it right that only a single group of the total number engaged in industry shall determine all the questions involved? Shall they be allowed to dictate conditions of production, management, sale, and distribution of profits without consulting the wishes of those with whom they are associated in the work of production? A successful young business man argued that it would wreck his corporation if employees were given representation in the administration.

It is upon this question of the right of wage earners and the public to participate in management that the weight of emphasis is placed today. Labor has shown time and again that its final aim is not loaves and fishes; for these have been scorned when a higher advantage was pressed. Like-

THE ABUNDANT LIFE

wise, capital has shown time and again that it could be quite free with loaves and fishes when the demand for more important concessions threatened established policies. United States Steel Corporation has spent vast sums for the improvement of living conditions, but denies workers a voice in the management. Here the greatest friction between capital and labor occurs. Workmen demand a voice in fixing the conditions under which they shall labor and in determining the reward they shall receive. Employers deny this right, insisting that to grant it would be destructive of the bases upon which successful business rests. So between these groups a state of conflict exists. It becomes acute when concessions are refused. Either employers must recognize the rights of employees to a share in determining policies, or employees must admit their inferiority and remain a tool in the hands of the employers. Which of these alternatives is right and desirable?

To understand clearly a few basic principles will suggest an answer. One of these is that all who take part in industry are in fact partners. The rights of partnership should be accorded to all. Another is that knowledge of and skill in management are developed by the method of conference. And the third is that the "strong ought to bear the infirmities of the weak." In the long run it will be less costly to capital to develop and improve the personnel of labor than to continue the present policy of making provision for the inefficient and the unskilled.

The ideal toward which ambitious labor and enlightened capital are both striving is one of larger and fuller personal development. In co-operation rather than in conflict these forces will far more quickly realize their aim. With neither seeking to oppose or hinder the other, but both

THROUGH ECONOMIC JUSTICE

sincerely striving for the good of all, the exalted dignity and value of the worker will be assured. As Bishop McConnell has finely said: "Some phases of machine-like activity men must always go through, for the body of man is a machine. If, though, there is to be such work, it must not consume too many hours of the day. The worker must not be so wearied at the end of the day that the more human capacities of his nature get no chance. The day must not be too long. In some respects man is an animal, but that does not warrant treating him like a beast of burden in work hours, or compelling him to live like an animal out of work hours by giving him so scanty a wage that only the grosser animal needs are met." ¹

This view implies an enlarging good will toward men. That is, toward men in groups. Something more than kindness toward a lengthening list of individuals is demanded. What a man will do for the sake of personal friendship he must become able to do for the sake of a class or a group. Else, although a tried and proved "friend and helper" of those he prefers to serve, he may become an oppressor of the weak and an enemy of the social order in which he lives.

The lesson of the parable at the head of this chapter leaves us in no sort of doubt as to the mind of Jesus. He represents the owner of the vineyard as acting in defiance of an age-old economic principle. A long-fixed precedent is shattered. Justice upsets the accepted wage scale. A new appraisalment of human values is brought forward.

To meet such a standard the inner spirit of good will

¹ McConnell, Bishop F. J., *Human Needs and World Christianity* (New York: The Friendship Press).

THE ABUNDANT LIFE

must be persistently and earnestly cultivated. There can be no permanent expansion of sympathy without a deepening intensity of the life of the spirit. There can be no effective flow of interest out toward multiplying groups of the workers of the world unless the hidden springs of the spirit are renewed day by day. There is One whose mind and spirit are eternally refreshing. He gives himself to us as the "water of life." And he said, "Anyone who drinks of the water that I shall give him will never thirst any more; but the water I shall give him will turn into a spring of water welling up to eternal life." (John 4: 14.)



ABUNDANT LIFE THROUGH EFFECTIVE CITIZENSHIP

"Give Caesar what belongs to Caesar." MARK 12: 17.

THIS IS OUR NATIVE LAND.

The part we may take in international affairs will depend upon what we make of our beloved country. What, then, are the ideals which we should cherish and preserve?

Undergirding and conditioning the ethical and spiritual values which we should cherish, her material development is rightfully a source of pride to every American citizen. We have standardized manufactures and evolved quantity production. We have built a network of highways. We are the greatest railroad builders in the world. Our system of communication is unsurpassed. For this characteristic of the national life America is widely famed. The danger is that absorption in the pursuit of material gains may cause us to neglect the privileges and deny the obligations of citizenship.

We need then, first of all, jealously to safeguard our *independence*. July 4 has ceased to be merely a day of

THE ABUNDANT LIFE

fireworks and flag flying. Something of the spirit of the men who made the date imperishable is beginning to take possession of us. But a clearer understanding of the foundations upon which our liberties rest is demanded.

The genius of our form of government is centralized authority with local self-determination. The powers which the Federal Government exercises were granted by the separate communities called states. They are intended to cover all matters of a general nature which the states cannot deal with successfully. Domestic affairs are left to the states themselves. This division of responsibility has produced good results. Effective administration has been achieved.

In the natural order of development, however, each separate state has become conscious of a larger community self. The expansion of interests within the state involved the invasion of areas beyond state boundaries. This led to the granting of more power to the central government because it was found that the best remedy for friction between the states was the delegating of ampler authority to the Federal Government. Illustrations of this are seen in railroad legislation, in the prohibition law, in the pure food and drug act, in the proposed regulation of divorce and child labor by national authority, and in the supervision of education by a Federal Bureau. As in the case of prohibition, the principle of concurrent authority as between the states and the Federal Government is a matter of vital importance.

There are some considerations in favor of this tendency. One is that the aim of good government should be to promote, equally for all the people, moral as well as material advancement. While matters of policy that affect only the individual states can safely and properly be left to the

THROUGH EFFECTIVE CITIZENSHIP

state itself, matters affecting larger areas, and often the whole nation, can safely and properly be left only to the central authority. It is unsound ethically as well as politically to permit a single state, or a limited number of states, to imperil the national spirit by failure to serve the good of the nation, as for example in the matter of refusing to provide adequate educational facilities.

Another consideration is that the Federal system is so quickly responsive today to the will of the people. Arterial highways and air communication highly sensitive to the needs of the people make it possible for the national body politic to function far more effectively than ever before.

And last, there are very real and highly significant domestic problems which have never been adequately attacked. The question of roads is one of these. That of education is another. Without resisting, therefore, the enlargement of the federal authority, the states have quite enough work of importance to keep them individually busy in highly useful enterprises.

The surest way to cherish and preserve our liberties is to take part in government. The selection of candidates, the drafting of platforms, voting for measures proposed, co-operating with officials in carrying out policies, and holding office—these are some of the ways in which the citizen may prove his love of country.

But we are shockingly indifferent to many of these opportunities. In an election where a moral question was involved, as well as the issue of bonds to a very large amount, only about thirty-three per cent of the registered voters went to the polls; and in a district noted for the intellectual and moral advancement of the people, only twenty-five per cent troubled themselves to vote. A state

THE ABUNDANT LIFE

election was recently held on the adoption of amendments to the constitution. Of some twenty measures, only two or three barely succeeded. The record showed that only a very small per cent of the voters had taken a vital interest in the questions submitted.

It is charged, and with much show of justice, that the people themselves repeatedly frustrate reform measures adopted by their chosen representatives. For example, the legislature of a certain state passed a workmen's compensation act. But the referendum was invoked, and the measure was defeated at the polls, largely by the indifference of perfectly respectable citizens who were supposed to favor the bill. Such an attitude makes machine politics possible. Whenever a city or a state is controlled by a corrupt ring, it is because citizens have deliberately waived their right to take part in government.

There is still another aspect of the problem of suffrage which must be faced with all seriousness. Thousands of citizens are discriminated against on account of their color. Many of them ought not to vote because they are not intelligent enough, but thousands are in fact eligible; for they are intelligent, of good character, and pay taxes on considerable property. On the other hand, there are thousands of illiterate, shiftless, and vicious persons who are allowed to vote, and some of them hold important offices.

The remedy must be sought in a revised basis for the franchise. Such a basis might include three tests. First, a character test; second, an intelligence test; third, a property test. Convicted criminals are disfranchised. Why not treat known gangsters in the same way? The schools are pointing the way in prescribing character tests as a condition of entrance to the freshman class. Whatever the dif-

THROUGH EFFECTIVE CITIZENSHIP

faculties, we cannot be Christian unless we secure just treatment for all alike, regardless of color or position.

A cherished liberty which goes along with self-government is that of freedom of speech. The right to say what he thinks is guaranteed to every man, and it must not be abridged. There is need for vigilance. It was easy during the World War to shut men up in prison for what were considered disloyal speeches. It was shown in the steel strike investigation that a powerful corporation could prevent, under one guise or another, the peaceful assembling of working men for the discussion of questions in which they were rightfully interested. It is openly charged that the press is so subsidized by selfish interests that it is hard to obtain editorial support for needed reforms or adequate publicity for social improvements. We are warned further that the public schools are dominated by powerful interests which influence the preparation of textbooks and cause the schools to function in the interest of a social and economic system which is discredited.

The means of settling disputes by peaceful methods instead of by force constitutes one of the greatest blessings of modern civilization. The judicial branch of government deserves higher appreciation than it receives. A venal judge here and there too easily furnishes the occasion for ill-considered, damaging criticism of the entire legal system. The courts are the citadel of our liberties; they are the means by which we secure and maintain the rights that have been guaranteed to us by the constitution. We should have more respect for the courts as well as for the police who are such an important part of the system.

At a baseball game the umpire made an unpopular decision. An infuriated fan threw an empty bottle at his

THE ABUNDANT LIFE

head. Instantly the field divided into two hostile forces. Reinforcements poured in from the bleachers. For a moment it looked as if a riot would result. But just at this juncture two men in uniform passed through the crowd and laid their hands upon the leaders of the disturbance; quiet was restored, and the game proceeded without further interruption.

Law represents the corporate altruism of society as well as the corporate discipline. Not every man is sufficiently thoughtful and unselfish to maintain the right attitude toward his fellow-men. Left to themselves many would trespass upon the rights of others, endanger the health of the community, and menace travelers on the highway. Thousands would contribute nothing to promote the common good, they would invest nothing in education, they would refuse to support measures to improve the health and safety of the community. But the law requires thoughtless and self-centered members of society to live with some regard for the standards of the upright and the pure in heart. This is corporate altruism.

The state is steadily improving the lot of its citizens by increasing the tax rate to support public parks, playgrounds, and other utilities designed for the common good. Vigorous protests are often heard against the tendency toward socialism in democracy; nevertheless, if the public conscience fails to safeguard the well-being of the masses, our boasted institutions will fail.

As important, however, as are the questions in the field of domestic politics, it is in regard to foreign affairs that the mind of America is at present most violently agitated. Is independence consonant with internationalism? Can America assume any responsibility for conditions in Europe

THROUGH EFFECTIVE CITIZENSHIP

and in the Orient without surrendering her sovereignty? Can she remain completely self-determining and at the same time allow her actions to be affected by the policy of other nations? Is it feasible for her to enter the League of Nations or accept membership in the World Court?

Many answers are returned to these questions. There are those who say that America can maintain an effective moral influence upon other nations only by remaining aloof from them in all political arrangements. It may be granted that such persons are sincere in putting to the front this worthy motive, yet at the same time it is easy to recognize in the background the exaltation of national rights at the expense of national duty. On the other hand, there are many who put national duty before national rights. They believe in co-operation rather than isolation. They know that absolute self-determination is an impossibility. It is far better, they reason, to seek adjustments by stated methods of consultation rather than to claim the right to impose the will of a single nation upon neighbor peoples. The relation which exists between the states and the Federal Government illustrates, they believe, what may finally be established among the nations of the world.

The idea of a "family of nations" does not demand a "super-state" which shall dominate all governments. It implies rather an assembly of equals who strive to find right solutions for all problems by the method of conference and concessions. In such an arrangement independence will be subordinated to the higher motive of service.

"Shall the nations still, forever, struggle forward one by one,
Or shall we go up together, brother-like to meet the sun?"
(Odell Shepard.)

THE ABUNDANT LIFE

Thus may be sketched in barest outline the content of the American ideal, and some of the perils to which we, as a nation, are exposed from within. What is to be the college man's attitude to the question of citizenship? A little while ago there were nine dictators in Europe. There was much discussion of "the receding tide of democracy." Are the college men of today going to forfeit by neglect their hard-won freedom of self-determination? Are they going to turn over to a single individual or to an oligarchy the business of making political decisions while they plunge headlong into business or a profession and abdicate their right to a share in the government? They cannot, if they attain the mind and spirit of Jesus. For he was a good subject of a mean state and he tried to do his duty bravely and well. "Do you pay tribute to Caesar?" heckled his enemies, hoping to ensnare him. "Certainly," replied Jesus. "Render unto Caesar the things that are Caesar's." Fill up the measure of your duty as subjects of the empire. And later the apostle enjoined: "The powers that be are ordained of God. Reverence those who are in authority." A different pattern to be sure, but the same spirit back of the ideal which every man of us must have if he is to be a loyal citizen in the Christian meaning of the term.

Three simple conclusions are obvious. Instead of seeking first of all to gain heaven, a Christian should endeavor to make the state in which he lives Christian. Instead of looking for the destruction of the world and the miraculous appearance of a new order he should work to establish the reign of righteousness. And then a Christian should seek to help all men become good citizens of a worthy state, consenting that none should remain in subjection to tyranny in any form whatsoever. Finally a Christian should seek

THROUGH EFFECTIVE CITIZENSHIP

to co-operate with all governments whose aim is to lift men into the status of citizenship.

Jesus announced three clear principles which support the demand for the emancipation of men into "the larger freedom" of a new age. "Call no man Lord"; "the greatest is he who serves"; "all men are brothers." When his followers become able to see life as he saw it and to love the world as he loved it, the reign of God will be established in the earth.



ABUNDANT LIFE THROUGH SELF-EXPRESSION

"You will receive power when the Holy Spirit comes upon you, and you will be my witnesses at Jerusalem, throughout all Judea and Samaria, and to the end of the earth."

Acts 1: 8.

NEVER DID JESUS MORE COMPLETELY disappoint his disciples than when he uttered these words. Men who had expected to lead victorious armies and sit on thrones of power hear again only the old familiar instruction, "You will be my witnesses." How often they had heard this direction from the lips of Jesus! How often they had failed to understand the ultimate note in Jesus' utterance. And now, after Calvary, after resurrection, after the forty days, they still clung to the hope of political supremacy. Only witnesses! A witness needs nothing for his journey—"Neither stick, nor wallet, nor bread, nor silver." Yet these witnesses were to exert power to the end of the earth. This was to their fettered minds an unbelievable paradox. It is even today an equally unbelievable

THROUGH SELF-EXPRESSION

paradox to most of the followers of Jesus. Few people believe that the spoken word, or anything else for that matter, is mightier than the sword.

In his brilliant résumé of Church history under the cryptic title *Since Calvary*, Lewis Brown wrestles with this problem. He makes the early Christian as sordid, as banal, as foolish, as selfish as he can. He calls their devotion to the cause fanaticism. But he stands astounded and troubled before the power of their testimony. He has no insight to understand the secret of their influence.

THE MEANING OF THE CHIMES

Every lover of children's stories remembers the enchanting tale, *Why the Chimes Rang*. I do not wish to use the story but the title. I heard the chimes in the tower of a city church one Sunday morning, and they cast a spell upon me and compelled me to answer to my own heart, "Why the chimes rang."

I thought first of the answer a physicist would give. He would say that an arrangement of bells, struck in succession by clappers, caused vibrations of the ether which reached the ear and registered themselves on the brain as sounds—pleasing, but signifying nothing beyond sensuous delight.

Next, I thought of the answer a musician would give. He would explain that each sound is a note in a familiar scale of tones which, given forth in orderly succession, produce melodies or tunes. This fragment of melody suggests vast and unexplored possibilities in the realm of harmony.

Pressing the question further, I thought of what the worshiper would answer. He would declare that each note

THE ABUNDANT LIFE

of a melody represents a word and the words in orderly arrangement form a poem or hymn. The melody and the poem together make a song. Thus to the accustomed ear of the worshiper the bells that morning played the grand old hymns, "Come, Holy Spirit, Heavenly Dove," "Holy, Holy, Holy," "Jesus, Lover of My Soul," "Onward, Christian Soldiers," "I Love to Tell the Story," "Where Cross the Crowded Ways of Life."

Further still, I pressed the question: How did these songs take form and meaning? and I thought of the answer that the student would give. He would point out that each song carries the names of two persons, an author of the words and a composer of the music. Thus with "Come, Holy Spirit, Heavenly Dove" are linked the names of Isaac Watts and William Tansur; with "Holy, Holy, Holy" are linked the names of Heber and Dykes; with "Jesus, Lover of My Soul" the names of Sabin-Baring-Gould and Sullivan; "I Love to Tell the Story" carries the names of Katherine Hankey and Fisher; and "Where Cross the Crowded Ways of Life" links the name of North as author with that of Beethoven as composer. To understand why the chimes rang it is necessary to learn at least a little about every one of the dozen or more individuals whose names are associated with the hymns.

So, pressing the inquiry into this realm of investigation, I thought of the answer that the interpreter would give. He would return from exploring the lives of authors and composers and report that each song reproduced by the chimes expresses an authentic personal experience of God. The interpreter would be able to describe the occasions when these experiences occurred and help us to understand

THROUGH SELF-EXPRESSION

the response of the authors and composers to the spiritual forces which played upon them.

Two simple observations will lead our thought further into this theme. The first is that authentic personal experience is the primary condition of witnessing to the reality of God. The second is that effective expression is the only guarantee that the experience shall not be lost in illusion. Let us examine these two observations more closely.

When we speak of experience we mean something which takes place within one's self. The inwardness of actual experience is none the less a fact for all that it remains a baffling mystery, and the fact challenges careful investigation.

"Not in world or sun,
Or eagle's wing or insect's eye,"

will the seeker first of all find God, but rather in "a warmth within the breast" which answers to reality far above the highest star.

The poet declares his sense of the mystery of the inner life. Psychology insists upon the vastness of the unexplored and unplumbed subconscious self. Just as the physical universe continually surprises us by yielding up latent forces, such as those which produced the telegraph, the telephone, the radio, the airship; so the mind of man continually rewards patient and sustained exploration into its immeasurable reaches. That part of us which is in constant use is habit-ridden, mechanized, jaded, but it represents less than one-tenth part of the total self. When Wordsworth sang,

THE ABUNDANT LIFE

"The world is too much with us
Late and soon, getting and spending
We lay waste our powers,
Little we see in nature that is ours,"

he was pleading for a chance for the larger self. In the light of what we know today about the laws of mind, this hint that withdrawal from the busy marts of life is necessary to the realization of deeper emotion and insight, takes on the significance of prophecy.

"Yet high above the limits of my seeing,
And folded far within the inmost heart
And deep below the deeps of conscious being
Thy splendor shineth—there, O God, thou art."¹

The reality of God experienced in the inner life enables one to see him also in myriads of objects without. If Moses discovered Jehovah in the burning bush, it was because Jehovah had become an inescapable reality of the inner life. Jesus saw in lilies, birds, and sunsets unmistakable signs of his Father's presence in his world. But this was due to the fact that he could say with absolute assurance, "I am in the father, and he is in me."

It is rather startling to reflect that there may be symphonies within ourselves far grander than have yet been expressed in all the orchestral arrangements of master musicians. If this be true, there is growing significance in the suggestion that one must preserve an attitude of passivity, of waiting, of silence in order that the voice of God within may be heard and understood.

The second observation to which reference was made

¹ Hill, Caroline Miles, *The World's Great Religious Poetry* (Boston: Houghton Mifflin Company).

THROUGH SELF-EXPRESSION

is that effective expression is necessary in order that the inward experience may not become a mere illusion. If the scientist, for example, treated his guesses and hints of reality, his dreams and visions of achievement as merely the illusions of a diseased mind, he would either go insane or become an irresponsible babbler of things concerning which he could offer no convincing proof. But the hints, the intimations, the dreams that come to the scientist are used immediately as the basis of severely practical and objective experimentation. In the laboratory, beneath the microscope, and in the test tube the scientist patiently seeks to find objective expression for the poetic or artistic conceptions of his mind. Such experimentations have yielded knowledge of important vitamins, new elements in the scale of physical values, a thousand articles and commodities of ordinary trade—while stars of inconceivable magnitude and significance have been discovered. It would be strange if the same method failed to yield equally as important results in the realm of personality. As a matter of fact we find that the experience of God as a reality within has led countless explorers to discover incalculable values and immeasurable possibilities in man. This is the basic principle of every redemptive movement that has appeared among men.

Just here a discouraging limitation is encountered. Not everyone who has experienced God as a reality of the inner life possesses the power to write a song or paint a picture or carve a statue. And so many who should become effective witnesses remain mute. But this is not necessary, for everyone should consider his particular work, whatever it may be, as creative and therefore of supreme importance.

Hidden away in a mountain valley lives a potter whose

THE ABUNDANT LIFE

fame has traveled far and wide. Firmly he has resisted every temptation to sacrifice his art to the commercial advantage of moving his pottery out to the main highway. In a dingy room, in a crowded street of New York City, a humble worker exhibits chairs for sale. But a sympathetic customer one day discovered that in the rear of his tiny sales room the chair-maker kept a shop in which he carved exquisite cabinets. In his shop the chair-maker became an artist whose pride in creative work surpassed the satisfaction derived from business success.

So one's work may be as humble, as inconspicuous, seemingly as unimportant as giving a cup of cold water to a thirsty man, but the vision of God transforms everything that the worker does into a creative act which adds to the beauty and moral meaning of the universe.

But suppose one's work is so linked with the labor of others, is so bound up in seemingly futile and meaningless routine that it fails to inspire or satisfy. What then? In that case the worker must gain the ability to look upon what he does as a necessary part of a pattern or design which, without his service, would remain incomplete. Thus, the humble stonemason may think of himself as a cathedral builder and the weaver at the loom may take pride in the completion of a tapestry fit for the palace of a king. His heart may sing at his task as he realizes that he has become a worker together with other artists whose labor embraces his own. Every artist engaged upon a pattern or design is dependent upon every other artist for the chance to work and the opportunity for satisfying self-expression. If a single unit in the series fails, every other unit is thwarted and frustrated. All the workers engaged upon an enterprise are advanced or retarded in their personal, artistic

THROUGH SELF-EXPRESSION

development according to the fidelity with which one of their number meets his responsibilities, however limited they may appear to be. Edison's death occasioned conspicuous emphasis upon the "co-operation of brilliant minds" in the creation of instruments of beauty and power.

This is the simple secret of creative witnessing: Passion for one's work satisfies the hunger for becoming and fills the heart with glorious things to tell to men.



ABUNDANT LIFE THROUGH VISION

"I am the light of the world." JOHN 8: 12.

THE ETERNAL MYSTERY OF morning perennially holds the mind in rapturous contemplation. "The solemn hush of nature newly born" subdues the soul to reverent adoration.

As Homer long ago watched the delicate pencilings of the first flush of emerging light he named the advent "Dawn, the rosy-fingered," thus linking the splendor indescribable with the thought of a person.

And a poet of more recent times keeping tryst with the morn, sings of birds that "turn stars in the dimness," and of stars that "are birds that sing."

At dusk work becomes increasingly difficult as the light fades slowly away. At dawn the task becomes easier as light streams in from the sun. Thus the vastness of the changing light is oft impressed upon the mind.

The universe is measured in terms of light. Our neighbors in the solar system are so many light years near or

THROUGH VISION

distant from the earth. Light travels at the rate of one hundred and eighty-six thousand miles per second. At that speed the distance traversed in a year is six trillion miles. So the nearest stars are inconceivably remote. Most of them started their light toward this planet in the time of Galileo nearly three hundred years ago. It is estimated that the circumference of the universe is one hundred million light years.

All this may mean little enough to the finite mind except to suggest immensity and immediacy and inevitableness linked with gentleness and power. But isn't that a good deal? When the agent who registers the suggestion is considered, it is stupendous. To be able to stand on a speck of dust and measure his habitat by trillions of light years argues that the agent is greater than his environment. "Astronomically, man is nothing," jibes the cynic; "only," answers Coe, "he is the astronomer."

If still such thoughts tend to baffle and bewilder the mind, we may take refuge in reflections more familiar. We learn by *experience* that light enables us to see; it gives form and color and relationships to the objects we behold. Light is sight. We learn that light enables us to grow. It stirs awake slumbering capacities and influences the direction in which we develop. Light is energy. And we learn that light is necessary to strength. It not only stimulates life centers to function properly, but it also destroys myriads of organisms which otherwise would prey upon the body. Light is health.

WHEN LIFE IS LIGHT

No one can read the opening verses of John's Gospel without feeling the burden and the mystery of the universe.

THE ABUNDANT LIFE

His thought is borne to inconceivable distances, "where frontier suns fling out their useless flame," only to return to his own little habitat where darkness fights against the light and seeks to quench it utterly. From star to clod it is difficult to make the passage and still keep faith with one's ideals. It is easy to argue with the philosopher that "one is not likely to fall in love with the universe with its ugly shame, its filth, and pain unless in some happy moment of changing conditions, what is hidden there gleams forth. . . . as if a diamond in the rough should be turned in the light until something of the beauty hidden there streams into the eye. Nothing, save a human life so lived that there shimmers through it a loveliness so different from the grimy facts of daily life as to seem like a dream and yet not be a dream, can give humans a hint of the best of this universe has to offer." ¹

This is the meaning of John's prelude to his Gospel. In orchestral regimentation he assembles the harmonies of vast creative forces as a fitting accompaniment to the appearance in time of that Person who is the Light of the World and the Life of Men. "In him was life, and the life was the light of men."

The coming of Jesus was as truly a cosmic event as was the beginning of the solar system. Out of the Vast he emerged. To attempt to account for him by reference to the laws of genealogy is like playing with a mote in a sunbeam. To assume to trace his spiritual inheritance back only to prophets and lawgivers is to move within the limits of the known and the commonplace. "Before Abraham

¹ Wieman, Dr. Henry Nelson, *Wrestle of Religion with Truth* (New York: The Macmillan Company). Used by permission.

THROUGH VISION

was, I am." We search beyond Ur of the Chaldees for the secret of his wisdom. "I am from above." Dare we "climb the heavenly steep" to trace his origin?

Language breaks down when we try to explain the appearance of Jesus among men. "Looking upon him as he walked," we have something of the same feeling as when we contemplate a sunbeam. We think of immensity and immediacy, of inevitableness linked with gentleness and power! So poetry rather than science sets the essential key by which we grasp a clue toward the understanding of Jesus. The Star of Bethlehem and the song of the angels become in Holland's lines the symbols of reality:

"In the light of that star lie the ages impearled,
And that song from afar has swept over the world;
Every hearth is aflame and the beautiful sing
In the homes of the nations that Jesus is King."

The spreading light of the rising sun moves much more slowly, but just as inevitably. In its growing brightness all objects at last stand forth distinctly outlined.

Likewise the illumination of a great personality requires time to shed its radiance upon the world. Philosophy and religion unite in Wieman's tribute to the growing significance of Christ: "Jesus has been dawning on the world of man for two thousand years. Scarcely yet is he well above the horizon. Far indeed is he from the zenith. We do not yet receive from him all the light he has to give. Yet, thanks to two millenniums of thought and aspiration and research, there may be some today who know him better than ever he has been known before, certainly better than he has been known since the first century A.D., and probably better than any of his immediate disciples knew him. Jesus

THE ABUNDANT LIFE

still has much to give us that we are not yet able to receive." ²

WHAT IS REVEALED

Convincing evidence of the increasing significance of Jesus is found in the distinctness and the wholeness with which many relationships are coming to be understood.

An interpreter at the Jerusalem Council of 1928 singled out and reassessed the following needs of the world: the need for better health, for more wealth, for sounder knowledge, for larger freedom and closer fellowship, and for the vision of God. Improvements in these areas, he argued, should accrue to the advantage of those who are deprived of, or meagerly enjoy, these benefits. While upon those who hold these possessions in any measure must be laid the responsibility of sharing them with those from whom they are withheld.

Concerning the question of health, there is not a great deal of difficulty. Everybody wants everybody else to be well because everybody is so dependent upon everybody. But there is not so pronounced an interest in the question of more wealth for everybody. Our economic morality is still largely untouched by practical anxiety about the poverty which blights so many lives. Millions of people go to bed every night in a state of starvation. Even in America, we are reminded that eighty-five per cent of the working people are living on the verge of destitution. Yet the world around there is wealth enough, if justly distributed, to ensure that none shall want. "Give ye them to eat." Christians must find a way to do that. It is easier, of course, to adopt the fatalism of the Orient which welcomes flood and pestilence and famine as means of preserving

² *Ibid.*

THROUGH VISION

the balance between production and population and of thus easing the strain upon economic resources.

The economic problem seriously affects the question of freedom and the building of a closer fellowship among men. Easier contacts tend to arouse fear which cramps freedom rather than enlarging it. Obviously freedom is restricted when nations measure their relative strength in armaments. To do this only serves to aggravate existing fears. Larger freedom for the peoples of the earth is conditioned on belief in the essential trustworthiness and latent generosity of the human race. Every device of diplomacy or of commerce which strengthens this fundamental attitude enlarges the boundaries within which the nations may move. It may be a League of Nations, or a World Court, or a Kellogg Pact, or a Youth Peace Conference, or fairer tariffs on goods exchanged—whatever adds a touch of kindness helps to make the whole world kin and therefore bestows larger endowments of freedom.

Livingstone, sleeping in an African village, is said to have rendered the place immune from attack by enemy tribes because he had proved himself the friend of all. Lambuth, lost in the jungle, was fed by natives who appeared here and there as though they had risen up out of the ground. Asking how it happened he was told: "Have you not heard the beating of the drums? All day the drums have been signalling that a friend was in the forest without food."

CAN YOU SEE?

The question of greatest importance is, *Can you see?* Of course every one with eyes can see the objects which the light reveals. But "having eyes, they see not," fittingly

THE ABUNDANT LIFE

describes the great majority of mankind. It signifies little if we are merely aware of the need of the world for health, for wealth, for knowledge, and for freedom and fellowship. In what light do we see these hungers? Do we see them in the light of the growing presence of him whom we call Master? One may walk in the light until Jesus takes the central place in all his experiences. First identified with him in *sympathy*, then in *understanding*, then in *purpose*, all life's questions are at last seen as he sees them. Jesus gives men power to see *as he sees*. He *enlightens* every man. He endows the individual with the power of discernment, of appreciation, of comprehension. He kindles the inner light which renders needless artificial illumination. By the aid of a lantern a number of persons can walk a mountain path at night. But an experienced woodsman is independent of such assistance. The blind must be led, but those who see walk without assistance.

The light that lightens every man is now coming into the world. "It shineth more and more unto the perfect day." "The light of the body is the eye." To the blind, the day at high noon is as black as midnight. "Every man must follow the direction of his own spiritual vision." Will this produce confusion and strife? Will it perpetuate clashing opinions about health and wealth, about knowledge and freedom and fellowship? Will it exaggerate individualism and tend to insufferable conceit and destructive competition? On the contrary, because the Light in which men walk is central, it will ensure unity of aim and purpose and at last bring mankind by many roads, from all directions, into the fellowship of God.



ABUNDANT LIFE THROUGH OUTREACHING LOVE

"Go and make disciples of all nations."

MATTHEW 28: 18.

WHEN A MAN EXTENDS HIM-
self, many readjustments are necessary. The simple act
of reaching for an object makes this clear. There must
be a firm footing, some support to keep the balance true,
and an adequate instrument or tool with which to accom-
plish the purpose in view. The growth of a business con-
cern depends upon this fundamental principle. There
must be adequate capital as a basis, ample credit facilities
for a support, and a trustworthy agency through which the
enterprise may be developed.

The followers of Jesus attain spiritual robustness by
reaching out. "It is just to keep the nerves at strain,"
even unto death. A man who never reaches never thinks
of Heaven, for

**"A man's reach must exceed his grasp,
Or what's a Heaven for?"**

THE ABUNDANT LIFE

So I ask you to consider the enrichment of life through outreaching love.

In familiar terms, this means the missionary enterprise. It is something about which we have always heard, something concerning which we have more or less information, something in which every Christian should be profoundly interested. How does the missionary outreach enlarge and improve life? The answer involves several fundamental phases of the missionary enterprise.

In the first place, the spread of the good news of the Gospel dispels the spirit of fear. A pathetic story appeared in the daily press immediately following an eclipse of the sun. It described the behavior of natives in a certain tropical country where the eclipse was total. At the first approach of the dark shadow they began to run to and fro in great excitement, scurrying to cover in the jungle, in the streams, and in their grass-thatched huts. Shrieking with terror, they performed all manner of primitive rites: torturing themselves to appease the wrath of the monster which they supposed was about to swallow them up. In striking contrast was the behavior of a group of scientists who had journeyed to the place to make observations. Upon a platform high above the ground they placed their instruments of observation and watched with absorbed interest the progress of the eclipse. Wherever the messenger of the Good News has gone his presence has tended to banish fear of magic, dread of demons, and the terror that smites in the violence in the violence of natural forces.

It is not in this realm, however, that the largest benefit has been experienced. The fear of men has been progressively allayed. Consider the inborn and cultivated attitudes which missionaries have had to overcome in order to

THROUGH OUTREACHING LOVE

take the Gospel to the people of another race. Think of Carey in India, of Livingstone in Africa, and Morrison in China. The personal courage of these men in entering lands entirely strange to them and living among hostile people in time reacted upon the Church at home. Fear for the safety of the missionary himself grew less and less. On the other hand, the presence of the missionary has helped the native to overcome his fear of the foreigner. It would be hard to calculate the changes which the missionary has brought about by helping people of different races understand each other. For as fear disappears distrust and suspicion and hate also vanish. It is an impressive fact that all around the world the missionary is recognized as a factor for peace.

Another respect in which the missionary spirit contributes to the abundant life is that it develops control. The farther away the target, the more precise and accurate must be the aim. There is a double reaction here. The farther one reaches, the more self-control he must develop. But it is also true that the more self-control a person attains the larger the measure of control he is willing to allow to others. In this respect especially the missionary enterprise is being sharply tested today.

The situation in India is typical. There exists among the people of that land what has been called the "oppression psychosis." The population is restless and discontented under foreign rule; they hunger for self-government; a rising national spirit increasingly challenges the domination of an alien group. Inevitably the work of missions is linked up in their thinking with other influences which impose themselves from without. Indian leaders say frankly that, while they see transcendent values in Christ, they will

THE ABUNDANT LIFE

have none of him unless he can be divorced from Western domination.

In China concessions to foreign powers wrung from the native government by threats and by the show of force constitute the greatest hindrance to the development of the missionary program. Very naturally orientals have learned to look upon missionary work as a phase of the glacier-like movement of Western commercialism upon their lands. They are demanding, therefore, that the control of the Christian movement in their respective countries be turned over to them. They are asking why the property of missions should be held by boards located in foreign lands and administered by authorities in foreign countries.

The boast of the Gospel has been that it sets men free. It gives them the power of self-direction. Missionaries take at least a little credit to themselves for the rise and growth of the national spirit in the countries where missions have been planted. The question which presses today is, Are we ready to accept the reasonable consequences of the proclamation which has been delivered to the nations through the mouth of the missionary?

A third respect in which the outreach contributes to the increase of life is that it promotes unity in spirit and program. The distinction between home and foreign is softened as the identity of interest between those who live abroad and those who live at home becomes increasingly clear. Evangelism and education are just as important at home as they are abroad. They must be conducted abroad with as much diligence as we bestow upon them at home. No longer can a mere geographical consideration serve as a justification for emphasizing any form of Christian work. It is more evidently true today than ever that it would be

THROUGH OUTREACHING LOVE

folly to make the complete Christianization of America a condition of undertaking Christian work in Hong Kong or Bombay. Life centers created by the preaching of the Gospel tend to start circles of influence widening out until one zone meets and overlaps another. Hence there is everything to gain by carrying on as vigorously as possible mission stations in remote places at the same time that we build up and improve the agencies of the Christian religion in America. Likewise there is everything to lose by failure to develop personal integrity and courageous sincerity at home.

Western Christians cannot hope to succeed in the enterprise they have undertaken by attempting to impose upon foreigners the methods, the peculiar doctrines, and the specific agencies of their peculiar type of faith. And certainly they must wash their hands of any suggestion of being in league with commercial and business interests. Neither dare they present Jesus from a motive of pride and vainglory with a view to minimizing the values which may be found in other religions.

The enterprise of missions thus leads back finally to the underlying principle of the unity of God. The importance of this fact in developing the abundant life cannot be over-emphasized. The universality of the Father, his yearning to bring all his children into the glory of his own image, and his patience in working for this end are the grounds upon which the missionary program must be continued. Jesus, as one of his most successful interpreters puts it, "has spoken of a God too vast to be unlike the soul of any man."

Suppose, after all, that God is a Chinese? He might well be, judging from the insight of a Chinese sage whose

THE ABUNDANT LIFE

teaching is remarkably suggestive of the Sermon on the Mount.

Suppose God is an Indian. He might well be, judging from the character and insight of Mahatma Gandhi, who has been called the most unique expression of the spirit of Christ since Calvary.

Suppose God is a Jew. He may well be, since he whom we accept as the express image of the Father and the complete revelation of his will was himself a Jew.

Can we think of God in any one of these characters? Unfortunately race prejudice so blinds us that we can scarcely conceive of God in any terms except those of our own American civilization. We seem to think that he speaks only English and is interested chiefly in things Anglo-Saxon. To pray to him in Chinese, or Hindustani, or in Yiddish would seem to us unreal and futile. Indeed, it is hard to realize that people who are different from us have the same God as we ourselves. Have we not sent missionaries, supposing that we were offering the heathen a god to whom they were strangers but to whom we were dear? We are learning, however, that the one God and Father of all does not need to be interpreted to his children in terms of any particular nationality or race.

What value, then, does Jesus have in relation to the non-Christian religions? Should we offer him as a substitute for Mohammed, or Buddha, or Confucius, or Zoroaster? Are not these, some have argued, just as valid and effective for the people to whom they came as Jesus is for us who have accepted him?

It may be replied that Jesus is himself the truth as well as the way of life. In whatever respects the teachers of non-Christian religions can be compared with Jesus, he

THROUGH OUTREACHING LOVE

stands among them unique and supreme. In him is found the complete fulfilment of their yearnings and the answer to their deepest needs. So, with all his catholicity of spirit, Stanley Jones insists that Jesus must be accepted as the supreme revelation of God if the life he offers is to be available in its fulness.

It remains now to suggest the meaning of stewardship in relation to the outreach of the Gospel. It is important to inquire whether we really understand the underlying principle of stewardship. We usually think of stewardship as involving only an exact portion of our means and a measured part of our time. On the contrary, in the light of the work to be done, stewardship assumes heroic proportions. It means nothing less than renouncing mammon itself. The desire for wealth for its own sake or for the sake of personal ease and prosperity becomes a cardinal sin when we face the demands of the religion of Jesus. Not one-tenth or any other fractional part of one's income or time, but all that he has, must be laid upon the altar if the outreach is to extend far enough and carry with it redemptive power. To share without stint and without partiality the manifold fruits of the Christian faith must be accepted as the law of Christian stewardship. If this seems hard and unreasonable, let us remember that Jesus said, "If any man will come after me, let him deny himself, and take up his cross and follow me."



ABUNDANT LIFE THROUGH THE CROSS

"They crucified him there." LUKE 23: 33.

THE CRUCIFIXION PORTRAYS not mastery, but failure, defeat, annihilation. Yet the ultimate ground of faith in Jesus has ever been and must always be his mastery of men.

The death of Jesus is the central problem in all attempts to understand the meaning of his life. No one has ever fully comprehended it. Every new effort to explain it seems only to raise even more baffling questions. Says Glover: "No treatment of it ever satisfies listener or reader as complete or adequate. The best gives one a sense of having touched as it were the mere hem of the garment. Whenever we look at him and think again of his death with any firmness and reality, most of our previous thought seems to be of little consequence, and we are left with the feeling of a great unexplored world before us, of something

THROUGH THE CROSS

beyond.”¹ It is just this that makes the cross compelling—its suggestion of “something beyond.” And it stimulates exploration because of what it clearly reveals close at hand. When we examine familiar relationships in its light, we feel persuaded that out yonder somewhere are satisfying realities toward which we are journeying. One thing is clear. The cross is an object of devotion to millions of earnest believers. In story and song, in jewel and picture, in sculpture and building, it has become the central theme of the Christian’s faith.

But long before the cross gained this significance for the Christians, for the Jews it held a terrible meaning. They knew it as an instrument of torture, of shame, and of death. Criminals were impaled upon it and their bodies left for vultures to devour. But it became also the symbol of complete devotion to the spirit of nationalism. Time after time determined leaders of revolt against Rome were nailed to the relentless tree. In one case, following a major insurrection, two thousand patriots were crucified on crosses that lined the roads leading out of Jerusalem. So at last the Jews learned to look upon the cross as the symbol of defeat, impotence, final and irremediable futility. They hated the sight of it and scorned the leader who could not escape it.

It is quite possible, therefore, to imagine the effect of Jesus’ words upon his followers when he first began to speak of the cross. They were willing for him to use it as the symbol of his devotion to the cause to which he was pledged. But when they were driven to understand that he meant

¹ Glover, T. R., *Jesus in the Experience of Men* (New York: Association Press). Used by permission.

THE ABUNDANT LIFE

to accept it, and without resistance, they resented his teaching and bitterly opposed his resolution. From the human point of view the crucifixion of Jesus abundantly justified the stubborn resistance of his followers and their wholesale desertion at his death.

Jesus clearly saw the cross in his path long before he reached the place of execution. Something more than artistic fancy is expressed in the picture which shows the child Jesus with outstretched arms casting the shadow of a cross upon the sand. So when John tells us that he started out to Golgotha bearing the cross himself in all its stark and ugly menace we know that this experience with the physical cross simply objectified what had been a deep reality to Jesus from the first. From the beginning of his career Jesus had seen the cross as an inescapable consequence of the choice he made. Its shape was there before him in the sands of the wilderness. In Gethsemane the Cross rose so close that he could reach out his hand and touch the splinters on its undressed surface. It was that of which he was thinking when he cried, "If it be possible, let this cup pass from me."

The cross has become the symbol of the abundant life. Why? Because only by taking account of the death of Jesus are we able to understand with any measure of truth what manner of man he was. Will a man die for his convictions, to promote a cause, or for the sake of friends whom he has chosen? Will he die even though the hot blood of youth dances in his veins and the present offers abundant inducements to live? Will he die, not on the field of honor, but at the place of execution because his aim forces him to choose between the two methods? To seek answer to these and similar questions lifts the death of Jesus into a neces-

THROUGH THE CROSS

sary relationship to eternal life. His choice of the Cross sheds a white light upon all else that Jesus said and did. It makes clear the sources of his own abounding vitality and explains his power to make others live also.

Furthermore, as we look at Jesus hanging on the cross the conviction grows upon us that God must be as good as Jesus. He may be infinitely more, but he cannot be less. His love for men cannot be inferior to that of Jesus. Even the Roman soldier glimpsed this truth and cried, "Surely this was the Son of God."

In the light of the cross it is impossible to think of God as hostile to man. "Nature red in tooth and claw" is not a picture of divinity. Men cannot gaze upon tempest, fire, and pestilence and point to heaven and say, "So he." That would be to blaspheme the name of Jesus, much more that of God.

No more can men think of God as indifferent to their condition. The cross magnifies the "least of these little ones" until his importance fills the universe. Calvary completely refutes the charge that God made the world and left it to blind chance. It reveals God in the midst of it at its worst, putting his Godhood to the test to make it better. The "sparrow" and "you" are objects of his immediate care, while the "whole creation groaneth and travaileth" unto the manifestation of the sons of God.

In the light of the cross, then, God is more than merely friendly. He is on man's side with all the resources of his nature pledged to his redemption. The death cry of Jesus, "It is finished," marked the fulfilment of the purpose declared in the beginning, "The Son of man is come to seek and to save that which was lost." When Jesus first used these words they were capable of many constructions. But

THE ABUNDANT LIFE

now they could mean only one thing. "Without the shedding of blood, there is no remission of sins." A suffering God is the final proof of sincerity in the struggle with sin and therefore the most effectual appeal to man. Here we have at once the pledge and the power of forgiveness. In order to attain the abundant life the sins which hinder and defeat it must be confessed and forgiven. On the cross are pilloried the sins which must be destroyed.

Everything that helped to send Christ to the cross falls under this category—the envy that drove his enemies to fury; the self-seeking fear that caused his followers to flee; the sheer cruelty that nailed him to the beam; the will to power; the greed for gold; the lust for pleasure; scorn of the lowly; malice, pride, and hate. Furthermore, all that he was as he suffered there is the measure of what man is expected to become. Jesus offered kindness in return for cruelty, not as the victim of cruelty, but as its conqueror. It was horrible enough to nail Jesus to the cross. But it is written, "They sat down and watched him there."

His followers cannot do less. They must oppose physical violence with moral resistance. They cannot resist evil with evil, but to every form of wrong they must be ready to oppose a positive good. "Overcome evil" was the watchword of the early Christians. They were dominated by the thought of conquest. But not by force. "Overcome evil"—yes, but "overcome evil with good."

The cross is the absolute antithesis of the philosophy of conquest by might. No one can look upon Jesus hanging there and believe in his heart that fire and sword are approved weapons of righteousness. Neither the imperialism of military power nor the imperialism of economic su-

THROUGH THE CROSS

premacy is tolerable to the mind of one who has thought of Jesus on the cross "with any firmness and reality." The security of a nation depends not upon munitions and fortifications, but upon the moral integrity of its people.

At still another point does the cross reveal what is expected of the Christian. He must put service in the place of lordship. The question of rank intrudes itself into the thinking of everyone who undertakes any part of the world's work. Position is accepted as proof of appreciation. So, desiring the latter, every man is prone to esteem the former as of first importance. In full view of the cross Jesus declared, "It shall not be so among you." His body broken there is an everlasting protest against pride of place and the enjoyment of rank. "I am among you as one that serveth." How inconsistent with this spirit is the continuance of systems which exalt certain persons to lord it over their brethren and intrench themselves in the use of exclusive privileges! To be a Christian means to have the mind of him who went to the cross, not to a throne, by the path of lowly service.

Jesus by his deeds divided men. By his words also he set them against each other. But in his death he "draws all men" unto himself. The cross is the one phase of his experience in which all men may share. The disciple may not have the power to cast out demons, but he does have the power to fill up the measure of the Master's sufferings by dying for his cause. Jesus never spoke of believing in the cross. He always talked of taking it, of bearing it. By choosing the cross himself, he showed us what reality is—love, even unto death. And he has laid upon us the obligation to follow reality—to the end.

COLOPHON

Pathways to the Abundant Life is composed in Linotype Scotch (ten point, leaded two points). Among the plain modern faces of type, Scotch stands in a class by itself. Its excellently proportioned letters and harmonious color make for easy reading. The firm, incisive downstrokes, beautifully turned serifs, and general crispness are all definite features that make themselves felt but do not obtrude.

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